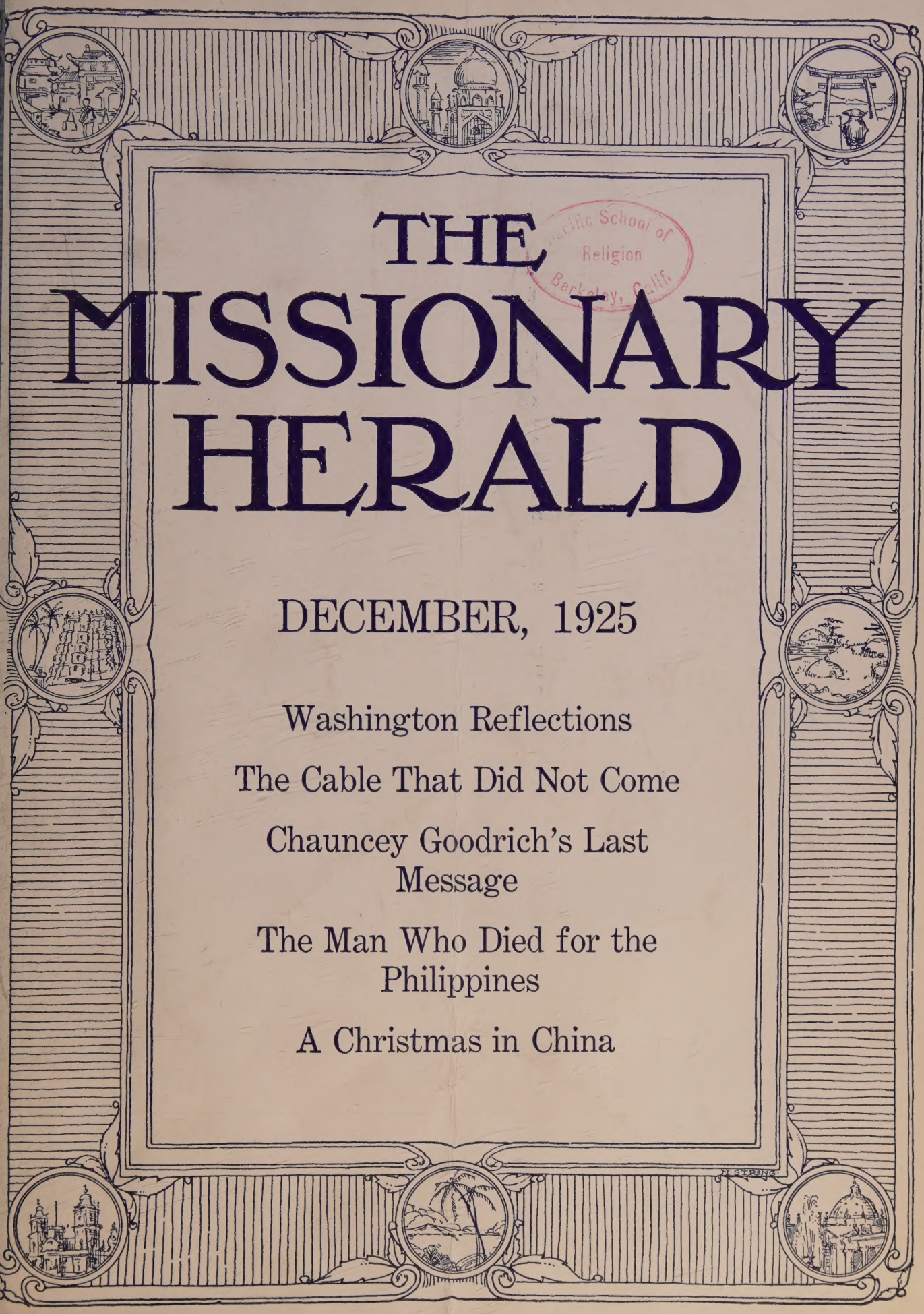

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

DECEMBER, 1925

Washington Reflections

The Cable That Did Not Come

Chauncey Goodrich's Last Message

The Man Who Died for the Philippines

A Christmas in China

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THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass.

Vol. CXXI DECEMBER, 1925 No. 12

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

Publishing Agent, *Missionary Herald,* Harvey L. Meeken, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

WHY NOT A CHRISTMAS OFFERING?

THE old *Herald* has been saved! At least, it is to go on for another two years. Our old subscribers can now feel free to send in their dollars — with the renewal of their own subscriptions for 1926 and 1927, and with any new subscriptions that they in their generosity and enthusiasm may secure.

THAT every effort will be made by the editorial staff, consistent with just economy, to preserve and even improve the standard of the past two years need not be said. We believe we are safe in promising the best of effort to that end.

IS this not an opportune moment for a thank-offering? The thousands of friends of the foreign missionary cause of our churches have their *Herald* left them intact. Those of us who feel the primary spiritual purpose of the periodical can but believe that God's hand is in this preservation. A thank-offering of genuine religious significance is therefore in order.

WHATEVER the motive, a Christmas gift to the *Missionary Herald* may readily suggest itself to many.

LAST year at this time some gave into the current expense account of the *Herald* with no thought beyond that of helping a good thing along. Some, we hope, made a place for the *Herald* in their wills. With a substantial "Magazine Fund," not only could the American Board preserve permanently this helpful method of publicity and promotion, but also could the magazine work of the Board become self-supporting.

SOME of you, however, may prefer to send the magazine for a year as a Christmas token to a friend, or to those you know who want it but can't afford it.

AFTER filling out the blank below, send it with your check, along with the names and addresses of your friends, to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

Enclosed please find_____dollars [$] in payment of my Christmas Gift subscriptions for the *Missionary Herald*.

Attached, please find list of names and addresses.

_____

_____

The New President of the American Board

REV. ROCKWELL HARMON POTTER, D.D., OF HARTFORD, CONN.

It is generally conceded that no better man in the entire country could have been found to succeed to the presidency of the Board at this juncture. Dr. Potter's virility as a thinker, his power as a preacher, his broad and deep understanding of the Congregational mind and spirit, his intimate knowledge of the National Council, of which he has been moderator, and the Commission on Missions, of whose executive committee he has been chairman, his acquaintance with the state organizations and other bodies through which the churches express their will, his executive ability and approachability —not to speak of his fine knack of running a meeting—these qualities and more give him peculiar fitness for the great task of succeeding Drs. Moore, Capen, Lamson, Richard Storrs and other distinguished presidents of the Board.

Nor will his first-hand study of the Board's work in India, China, and Japan make him less effective in his new position.

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

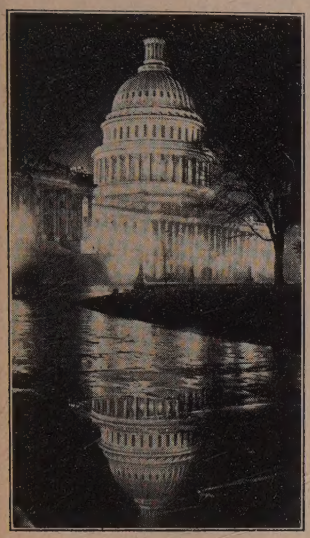
Editor-in-Chief, ENOCH FRYE BELL, D.D.

Associate Editors

FLORENCE S. FULLER, *A. B. C. F. M.*
ANNE L. BUCKLEY, *W. B. M.*
ELEANOR H. HINMAN, *W. B. M. I.*
MRS. E. R. WAGNER, *W. B. M. P.*

WASHINGTON REFLECTIONS

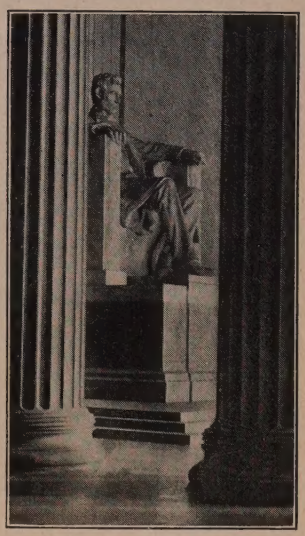
As Caught by the Editor



THE CAPITOL ON A RAINY NIGHT

"RING OUT THE OLD; RING IN THE NEW!"

To a certain sentimental looker-on at Washington there was one, and only one, somber moment. It was like hearing again the knell he used to hear in childhood when some prominent and beloved personage passed away. It was not the moment when the fate of the missionary magazines hung in the balance, or when the Council revealed its will over the Atkins' Amendment to the merger plan—the two most crucial points of that epoch-making Council. It was that moment on the last great day of the Council, when events seemed to prove that the old-time famous family affair of our fathers, the "great American Board" of aristocratic origin and spirit, of dignity, distinction, and splendid independence—the grandest, noblest, and most highly honored foreign missionary organization in America, if not in the world—was no more.



"WITH MALICE TOWARD NONE"

This sobering, momentary shock came when a special business meeting of the Board was called to order by the Council authorities, and when, with no President, Vice-President, Recording or Corresponding Secretary, or any other senior officer of the Board present, the Secretary of the Council moved that the Moderator of the Council be made the Chairman *pro tem.* of this meeting of the Board, and when the Board was asked to take such action as would give the newly created Promotional Council proper authority to act for it in all matters pertaining to financial promotion.

This particular observer realized then, if never before, how successfully the "devolution" of the old Board had been carried out since Kansas City: and how completely "integrated" into the Church organization it had become. Indeed this "naturalization" had become so complete, that no one in that special meeting seemed to have caught the significance of the occasion.

Naturally, to one born and bred in the glory of the "grand old Board!", who had served under it on the mission field, who owed it more than life, who knew how effective it was as a winner of men —at home as well as abroad—it was not exactly a pleasurable experience to listen to the bells, as for a moment he fancied they rang out his old friend. He came to his senses in time, however, to see that it was not the American Board that was gone, but rather the outgrown shell left "by life's unresting sea." The Board had been set free to build a greater, if not more stately, mansion. It could well say, "Grow old along with me, the best is yet to be."

So, this is not the time for lament or sentiment. We have rung out the old, let us ring in the new. A bigger and, in some respects, a better Board has come into being. No longer need a small, close corporation carry the burden of financing a world mission. No longer need its chosen officials appeal to a small and select constituency alone—though these special friends of foreign missionary vision will still prove the backbone of the enterprise. The entire Church Congregational is behind the Board. In fact, it *is* the Board. Its National Council, State Conferences, and local associations can only do their world work under God through the American Board. Every man, woman, and child who joins a Congregational church, by that very act must be accounted a potential friend and supporter of the Board. Let us of the "five thousand" behold the five hundred thousand and more that are on the way, and rejoice in faith over that victorious push into the unre-

deemed fields abroad which is bound to come the sooner because of this new system.

The last vestige of criticism directed against an "aristocratic corporation" proud of its independence, and "lacking in coöperation" will now be blotted out, and, as one of the two societies of our Unit, the American Board will find a warmer welcome in the hearts and homes of the land than could ever have been possible under the old *régime*. It will be loved and honored by an increasing number for what it stands for and aims to do. Wills will be made out in its favor as before, and larger provision made for its future by the living. Greater and greater resources in men and money will be at its disposal, and an ever-increasing volume of prayer will rise in its behalf.

THREE NOTABLE CONGREGATIONALISTS
"At least one-third women"

UNITING THE AMERICAN BOARD AND THE WOMAN'S BOARDS

WHILE no definite unification plan in detail was adopted by the American Board at Washington, its 116th Annual Meeting was immortalized by a vote in favor of the union of the four Foreign Boards. Action was taken inviting the Woman's Boards to unite with the American Board in "consummating the unification," and it was voted to refer to the Prudential Committee, acting in conjunction with such committees as might be appointed by the Woman's Boards, the work of putting the unification plan into effect. The Prudential Committee was further empowered to add to its number temporary associate members, with a view to bringing the representation of the women into the work of the American Board as soon as possible, working gradually toward the enlarged Committee contemplated by the National Council. Also, laying before the Council the Board's need of an enlarged Corporate Membership, so that it might not be hampered in the selection of women to serve on the Prudential Committee, the Board requested that the Corporate Membership be increased by seventy-five. This was later sanctioned by the Council, and in due time 225 corporate members-at-large will be on the lists of the Board.

Many, perhaps, will continue to question the wisdom of running, at this critical hour, the risks involved in taking to pieces the incomparable and successful systems built up by all four Boards, and putting them together in what no one yet has really visualized. To not a few it may have seemed better administrative sense to be content for the present with a closer form of coöperation, a single appeal to the churches, a combined treasury, and the like. Doubtless, too, sentiment sides in the mind of many devoted friends with judgment against the elimination of any Board. Who dares take the step lightly?

But the decision has been made by both the Council and the American Board in favor of unification, and if the Woman's Boards consent (they, not being under the jurisdiction of the Council or of the American Board, can vote quite independently of Council action), is it not likely that by the fall of 1927 a plan of union will have been worked out in detail and put into operation?

So again we say: let us go forward together in this new venture of faith, in full assurance that "the best is yet to be."

Those who know the work of the Woman's Boards are convinced that the American Board stands to gain much from this injection of new blood. Not unlikely the women will teach the men some valuable lessons in the art of raising money. While their "project method" or "pledged work" may not be applicable at all points, it nevertheless is likely to prove a powerful aid in arousing and sustaining interest in an apportionment that always suffers the deadening effect of "pure mechanics."

Then there is the possibility that more men will be brought into this work through the women than has been possible in the past. For years we have been face to face with the criticism of missions; that it is a woman's job, and certainly the facts have proved beyond all question that if it were not for the women the missionary work of our churches would never have been brought to its present position and power. Having the women working with the men, however, on every committee down to the humblest, and in the smallest local church, should mean a new vision and new inspiration to men who have never as yet been led into the service. The men already enlisted will feel a new incentive for the task.

Particularly will the women insist upon a strong department of missionary education, which in turn will develop a missionary mind in the boy that's father to the man, the worker and giver in the future. The American Board has not been any too strong in missionary education. The women will make a distinct contribution here. What has been so successful with them in the work of the Woman's Boards will hardly fail to be pressed vigorously in an American Board composed of men and women.

Howbeit, the greatest contribution of the women will be along the line of prayer. No greater contribution has been made to the cause of missions by women than this. Women more than men apply the principle of prayer to the progress of the King-

dom. Not only do they have stronger convictions along this line, but also do they put into practice the primacy of prayer for missionary accomplishment. We can well believe that God will be allowed to work through the old Board as never before because of this power that the women will bring to bear upon the operation of the Board.

It is as certain, too, that the men will make their distinct contribution to the success of the united Board. There are many we might name who at great personal sacrifice are freely giving of their time and strength, out of an experience rich with success. They have both character and wisdom to contribute.

We cannot forbear one word of caution, however: The union has not yet been consummated. Many steps remain yet to be taken. Perhaps years will slip by before we function as one. Meanwhile each one who calls himself a "cog" in the old systems must keep on, as before, doing his task faithfully and well, so that the change from the old into the new may be made with the least possible cost.

NOTE: We have just heard (November 12) that both the W. B. M. and W. B. M. I. have voted to adopt the unification plan of the National Council.

SHEPHERD KNAPP ON FINANCE

DR. KNAPP, chairman of the Prudential Committee, presented at Washington a report for the Committee. This was in print at the time, but such was the demand for it that almost overnight an edition of 1,000 copies was exhausted. As the direct cause of the movement to prevent retrenchment through a special campaign for funds authorized by the Council, it will take rank as a document of vital importance.

The report called the corporate members' attention to the fact that while the year's deficit of over $84,000 was rolling up, the work was falling behind at a number of specific points, and could only be restored to normal efficiency by the expenditure of a considerable sum of money. Dr. Knapp cited needs amounting to $65,000, which, added to the deficit on the year, could be taken as the sum required for the maintenance of our present work on an efficient basis. Through him the Prudential Committee presented the "bold proposal" that unless the Board wished to assume responsibility for retrenchment, some way must be found for providing a substantial addition to the income of the Board, to be continued year by year; or in other words, that some plan must be devised which would produce a permanent improvement of the situation and bring in an increased income, not merely for one year, but for the years to come.

Two ways of providing this increased income were proposed: first, through an increased share of the present total gifts which the Congregationalists give to the denominational benevolences; or, second, through some effective method of inducing Congregationalists to give more than they are now giving. Both methods were urged upon the corporate members.

It was in no selfish or inconsiderate spirit that the Prudential Committee urged a larger percentage for Foreign Missions in the national and state apportionments. Dr. Knapp pointed out that the present situation of the foreign missionary department of those benevolences warranted a modification of the percentages in favor of foreign missions; and so he and the Prudential Committee strongly recommended that the Board present a respectful but urgent request to the National Council and to the various state bodies, asking for the much needed readjustment.

"Much more important, however," said Dr. Knapp, "than any relief that can be expected from a reapportioning of the recent gifts of the churches, or from economies in administration, is that which might come from an increase in the churches' gifts. That the whole body of American Congregationalists have enough wealth to provide the needed increase, and that they would generously give it, if only the full meaning of the need could be brought home to them, is hardly open to question. The only real question is, how to reach the hearts of our people. . . . As much thought and plan, as much energy and devotion must go into the solution of this problem of the spirit as we have been wont to put into the purely financial problems which have so largely increased in recent years, or rather, which we have put into the financial side of this same problem which we are now beginning to recognize as more fundamentally a spiritual one. We therefore urge the Board to take definite steps toward aligning itself with the other societies, the Commission on Missions, and the National Council itself, in a serious and thoroughgoing campaign looking to the strengthening of the spiritual appeal." . . .

On the matter of temporary relief, only one practicable way could be suggested. That was that the National Council be petitioned for the right to go to the whole Congregational constituency in a special appeal, to be made soon, for additional gifts which would meet the present emergency of our foreign work, make retrenchment this year unnecessary, and thus hold our position until plans for more permanent relief could be put into operation. Unless immediate relief could be secured in some such way, the Board would have to inaugurate a tragic policy of retrenchment in connection with its annual appropriations.

As a result, the National Council, through the Commission on Missions, authorized a special appeal for approximately $200,000, not only for the American Board, but also for certain other societies, this to be under the general direction of Secretary Beard and his Laymen's Advisory Committee, and to last until next September. Of this amount the American Board would receive a minimum of $115,000, and the W. B. M. I., at least $25,000; and while this would not fully meet the needs of the Board in maintaining the work on the present basis, it would, if raised during the year over and

above receipts from regular channels, keep the Board from that deficit which every officer and every member of the Prudential Committee is determined to avoid.

THE STATE SUPERINTENDENTS AND THE NEW ORDER

SOME of the officers of the American Board met with several state superintendents at Washington, and the longer we were together, the stronger and finer those superintendents grew in our estimation. No leaders in the land have done more to increase the receipts of the churches for the work abroad than these statesmen. They are a group of men, keen, wide-awake, courageous, aggressive, and more fully determined than ever to push the world interests of the churches under their charge.

So long as the state organizations tend to seek the leadership of such men as these, the cause of foreign missions will suffer no setback.

These superintendents believe in the new order of things, almost to a man. They see greater interest and larger giving resulting from the mergers decided upon. The opinion of one of these superintendents (Secretary William F. Frazier, of the Vermont State Conference) has just come to our desk. We venture to say that, in substance at least, he not only voices the judgment of most of our state leaders, but reveals their spirit as well. "It seems to me," he says, "that the greatest single value which promises to issue from the merger of the American and Woman's Boards will flow from the universal adoption of the project method of distributing the apportionment; for whether more money is received or not, this will insure the spiritualizing and humanizing of the whole appeal for foreign missions. The states have heretofore told often and well the story of the foreign work because they have seen its great promotional value for the whole apportionment. Pye and Bridgman were names to conjure with, but not always, perhaps, have the states sensed so clearly the problems of administration and support which underlay these hero stories. Increasingly in the new day which is dawning will the American Board have the intelligent and vigorous coöperation of the states in the same prosaic task of undergirding its total program."

Since the National Council Meeting two representatives of the State Secretaries and Superintendents, Messrs. Rollins of New York and Frazier of Vermont, have met with the Prudential Committee. The occasion was the consideration of the Appropriations for 1926.

The Board profited much from the experience and wisdom of these State Secretaries, and we like to believe that they learned not a little of the needs of the fields, the details of the budget, the serious effort made by the Prudential Committee to avoid deficits, and yet the purpose to lay before the churches a sound program of progress as funds and faith permit.

THE MERGER OF PERIODICALS

As anticipated, the Committee of Twelve proposed to the Council a plan whereby all the interests of the denomination should get behind the *Congregationalist*, thus creating a big efficient weekly with a monthly missionary edition called *World Work*. As first proposed, the *American Missionary* and the *Missionary Herald* were to be left as special organs of the home and foreign boards respectively, but with no right to charge a subscription price. This was later modified, to allow for a "non-competitive" charge.

No detailed report of the debate need be given here. Suffice it to say, this question, which seemed so comparatively insignificant and easy of solution, developed more positiveness than did the tremendously drastic plan of society merger. There was so pronounced a division of opinion, in fact, that few felt grieved when the Council voted to put off the matter until its next meeting.

From the standpoint of the foreign missionary cause of the Church this action seems decidedly fair. It will give all concerned a necessary period of careful, prayerful thought. Two years hence we may all realize, as we could not before this Council convened, that all three periodicals must be preserved for the sake of the soul of the Church, regardless of the cost in subsidies.

A MEDICAL SECRETARY FOR THE BOARD

AT the Annual Meeting the By-Laws of the Board were amended so as to allow for the election of a Medical Secretary, "whose duties shall be those of investigating the health of candidates for missionary appointment; supervising the care of the health of missionaries, both at home and abroad; supervising the medical work on the field; and performing such other duties as the Board or the Prudential Committee shall direct."

This action grew out of the vote taken by the Board in Providence last year, following the presentation of an able paper on the subject prepared and read by Dr. Joel Goldthwait of Boston. Other medical men, especially Dr. John C. Berry of Worcester, Mass., formerly a medical missionary in Japan, later a member of the Prudential Committee, and also Dr. George L. Richards of Fall River, a well-known specialist, who has traveled extensively in the mission fields abroad, had not a little to do with the creation of an atmosphere favorable to the acceptance of Dr. Goldthwait's proposition.

This step, long advocated by the Foreign Secretaries and other officers of the Board, and by the missionaries as well, is taken none too soon. The wastage of energy and comfort, and not infrequently of life itself, has proved quite unwarranted from the economic as well as from the religious point of view. Alongside of this personal problem of the missionary, so vitally affecting the efficiency of the

work, has been the problem of administering the large number of hospitals and dispensaries under the care of the Board. Indeed, the medical arm of the service has reached such proportions that it requires the oversight of an official who has himself received medical training, and who preferably has had experience in medical work under the Board.

This action, too long deferred, should result in great benefit to the workers and the work. Indeed, the tentative measures that have been taken the past year or two in the direction proposed attest the value of a full-time official supervising the medical work.

DR. WARD

The first Medical Secretary of the Board is Dr. Mark Hopkins Ward, who has been serving at headquarters the past two years and more. He is no stranger to our readers or to the missionaries on the field. Indeed, he is veritably a child of the Board, his father being Langdon H. Ward, former treasurer of the Board, and his mother, Laura A. Bliss, of the famous Bliss family of Turkey. His six brothers and sisters have served in connection with the Board in Turkey, India, or China, all of those living now being in some form of foreign missionary work.

Dr. Ward was born in Newton Centre in 1884; graduated from Amherst College in 1906, and from the College of Physicians and Surgeons, Columbia University, in 1912. After two years of interneship in New York, he was appointed missionary of the American Board to Turkey, arriving at Constantinople in October, 1915. Later he was transferred to the Eastern Turkey Mission and located at Harpoot. During the war he was in medical service in France. Later he served under the Near East Relief at Harpoot; and, when asked to retire by the Turks, joined the forces of the American Board in Boston, where he has since served as acting-candidate secretary and medical adviser.

DONE AT THE 116TH ANNUAL MEETING OF THE AMERICAN BOARD

WASHINGTON, D. C.
FRIDAY, OCTOBER 23, 1925

Plan to unify the American Board and Woman's Boards approved.

Invitation to the Woman's Boards, and other "first steps" authorized.

Rockwell Harmon Potter, D.D., elected President in place of Dr. Moore, resigned.

Kenyon L. Butterfield, LL.D., chosen Vice-President, Mr. Jones being too ill to continue.

Election to the Prudential Committee of Rev. Carl M. Gates of Wellesley Hills, Mass., and of Rev. Austin Rice, of Wakefield, Mass.

Vote taken in favor of continuing the "Missionary Herald" as a distinctively foreign missionary magazine.

Threefold periodical merger plan of the Committee of Twelve discussed—the entire question postponed by the National Council until 1927.

Board's serious financial situation discussed by Dr. Shepherd Knapp, Chairman of the Prudential Committee.

Plea made by Secretary Riggs and Fairfield Association (Conn.) for establishment of mission in Portuguese East Africa.

Council petitioned to provide relief for the present, and larger income for the future.

By-laws amended to allow for creation of office of "Medical Secretary."

Deputation to India speeded on its way.

Significant addresses made in behalf of Turkey by Drs. Barton, Peet, and Shepard.

The Challenge of Czechoslovakia, Greece, India, and China given by Rev. John S. Porter of Prague, President George E. White of Salonica, President Banninga of Pasumalai, Rev. S. R. Modak of Ahmednagar, Rev. Wynn C. Fairfield of Taiku, Shansi, and Rev. George H. Hubbard of Foochow, respectively.

The presentation of the film from Johannesburg, entitled "From Kraal to Mine; From Mine to Kraal."

GENERAL EDITORIALS

A MINUTE OF MOMENT

WE do not wish to embarrass Dr. Moore by referring too often to him and to his twenty-six years of distinguished service on the American Board, but we must take the liberty of printing here for the benefit of our readers the Minute which was adopted at the Annual Meeting in Washington and ordered spread upon the records. It was prepared and read by Dr. Oscar Maurer, the Recording Secretary of the Board:—

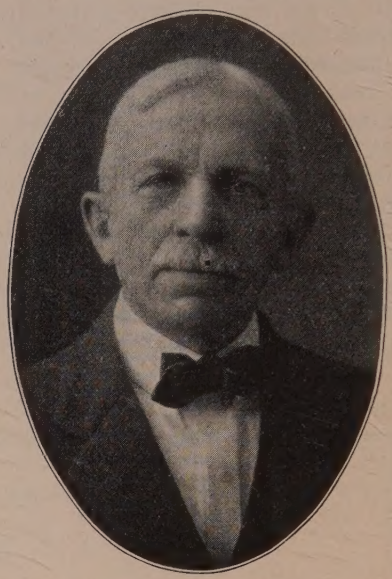
"With the conclusion of this 116th Annual Meeting of the American Board of Commissioners for Foreign Missions there retires voluntarily from its chief executive office our beloved President, Edward Caldwell Moore. For twenty-six years Dr. Moore has found time in the midst of his increasing responsibilities, first as pastor of the Central Church in Providence, afterward as a professor in Harvard University, and Chairman of its Board of Preachers, to give heart and brain and hand to the work of the American Board. For fifteen years he served as member of the Prudential Committee; nine years as its chairman. For the past eleven eventful, soul-stirring years he has served as President, bringing to this office the equipment of an accomplished scholar and thinker in the sphere of world Christianity. If the scholar in politics enriches the nation, how much is the Kingdom of God enriched when to the extension of its frontiers is given the devotion of a Christian scholar and world traveler, whose life interest has been the expansion of Christianity over the earth!

"Together with his historical and philosophical insight and vision, Dr. Moore has brought to the office of President of the Board so high an order of administrative skill and wisdom in the practical accomplishment of the modern missionary approach that, in spite of the disrupting forces of a World War, the American Board today stands at the very apex of the world's great foreign missionary agencies. With all this he has kept a human, brotherly heart in his breast. In the perplexing maze of the problems that at times have seemed overwhelming, he has never lost sight of the men and women—his brothers and sisters—on the missionary field, and they have always been able to feel that in him they had a sympathetic and understanding friend. Again and again when some of us at home have taken counsel of our fears, he has strengthened the wavering line by the reiteration of his resolute faith in the onmoving purposes of God.

"As he lays down his office as President, we decline to say farewell to him, for in this Christian war there is no discharge. He will ever be associated with us in our gratitude, our affection, and in our counsels, as a beloved leader and fellow-worker in the labors of Christ."

THE DEPUTATION TO INDIA

THE American Board, in its Annual Meeting, gave Godspeed to the deputation to India, composed of Dr. Rockwell Harmon Potter, the recently elected president, and Dr. Strong, Secretary for China, India, and Ceylon, which sailed on October 31, intending to visit the Marathi Mission in West India, the Madura



SECRETARY STRONG

Mission in South India, and the Ceylon Mission in Jaffna. The past ten years has brought momentous changes in these fields—political, social, economic, and religious changes. The deputation hopes to inspect the mission work in the light of these changes, to confer regarding adjustments called for, and problems that have developed; to meet the missionaries and their associates, the Indian Christian leaders, jointly and separately; to meet and to get the viewpoint of Government officials, Indian reformers, educators, prophets; and thus to help in shaping new policies for the new times. Mrs. H. Melville Tenney of California, who was to have represented the Woman's Boards in the group, was obliged, at the last moment, to drop out of the party.

AGAINST SPECIAL PRIVILEGES IN CHINA

ON October 13 the Prudential Committee passed a vote practically adopting in full the resolutions of an unofficial meeting of officers and members of Mission Boards and Societies of the United States and Canada working in China, held in New York October 2 and 3, regarding existing treaties in China, extraterritorial jurisdiction, and the provisions granting special privileges to missions and missionaries. This vote was taken in hearty sympathy with China in her aspirations for just, equal, and fraternal relations with other nations, and in

her sense of the present injustice of existing treaties; also in the belief that the developments that have taken place in China in the course of several decades necessitate at this time the revision of the existing treaties between China and the other Powers.

The action taken suggests an early revision of the treaties with China in such a way as to give effective application to certain principles agreed upon at the Washington Conference in 1922: such as (1) respect for the sovereignty, the independence, and the territorial and administrative integrity of China; (2) provision for the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government; (3) the use of the influence of the Western nations in favor of an effectual establishment and maintenance of the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China; and (4) the refraining from taking advantage of conditions in China for the purpose of seeking special rights for privileges which would abridge the rights of subjects or citizens of friendly states, or of countenancing action inimical to the security of such states.

With reference to extraterritorial jurisdiction, the judgment of the Prudential Committee was in favor of the abolition of extraterritoriality in China "at an early date," the determination of that date and of the provisions that might be considered mutually desirable to be undertaken coöperatively on terms of equality by China and the other Powers.

On the matter of abolishing treaty provisions according special privileges to missions and missionaries, the Prudential Committee was positive in its judgment that when the respective governments negotiate the new treaties, so urgently needed, it should be understood that this Board desires no distinctive privileges for its missions and missionaries imposed by treaty on the Chinese Government and people; that correlatively it would be desirable for the Chinese Government by such legislation as might be deemed necessary to define the rights and privileges of missionaries, particularly with reference to the acquisition and holding of property, and the carrying forward of their work in China; and that the principle of religious liberty should be reciprocally recognized in all future relationships between China and the other nations.

Later the National Council, when taking action upon the same subject, went a step further, favoring the abolishment of extraterritoriality in China at an early date, the determination of which shall be subject to the mutual consideration of China and the Government of the United States of America, *"even if other Powers find themselves unable to make readjustments in treaty relations at the same date."*

ANNA HARLOW BIRGE

THE report of Mrs. J. Kingsley Birge's death, October 10, was given in the Chronicle of our November number. We cannot let the "translation" of such a strong character and devoted missionary pass by with only a "notice." No more sincere American friend did the Armenians and Greeks possess. Can we, do we, ever wish to forget her heroic effort to save those Armenian boys on the quay of that burning city of Smyrna when the "Christians" were being driven into the sea by the war-mad Turks? We shall ever remember how, to save their lives, she suddenly adopted those boys, one and all; how, finally, she got them to America; how she fought to get them in, even for a while, and how she succeeded in spite of the rules and regulations of our new quota system of immigration; and how, when the time came for those boys to be sent back to the land from which they came, Mrs. Birge journeyed alone to Washington and won the consent of the Government to their remaining here under her charge.

Mrs. Birge's life of thirty-eight years was an intense one. She poured out her strength, her love, her enthusiasm in so many ways that she constantly gave the impression of doing the work of two persons. She went through so many trying experiences that she exhausted, almost, her reserve force and vitality. To use the words of her father, Rev. Samuel A. Harlow of Canton, Mass., "We have the abiding memory of one who radiated brightness and happiness, and who tried to permeate the lives of others with cheer, hope, gladness, and Christian faith. We have a most blessed memory to sweeten and sanctify and inspire us along the way."

E. F. B.

HANDS ACROSS THE SEA

MR. B AND HIS CHINESE BANNER

MR. B, who has been providing large funds for Dr. Watts O. Pye's work in Shensi, is seen here shaking hands with those Chinese pastors across the seas whom he has the privilege of supporting in this interesting work. The banner that we note was sent by 153 Chinese pastors in the Province of Shensi to this layman in America, in appreciation of his generosity in providing their salaries

and aiding their work while planting Christianity in the northern portion of Shensi and in Mongolia. The statistics given in Chinese are those of the gathering of converts and church members during the past ten years that Mr. B and Dr. P have been at work together. Each of the ribbons around the border has the name and place of the pastor of a church. The scheme of the national colors is well known to our readers: red symbolizes the Chinese; yellow, the Manchus; blue, the Mongolians; white, the Tibetans; and black, the Mohammedans. The banner was sent to this benefactor by the hand of Dr. Pye.

The Chinese letters are doubtless too small to follow in this picture, but a translation of them may be of value. The letters in the upper portion are as follows: "July, the 13th year of the Republic of China (1924). Presented to Mr. —— because of your overflowing virtue." For the middle portion the translation is "Sacrificed self in love of your fellow men." The lower portion gives the statistics, namely: "Representing churches west of Yellow River Divide, 153; probationers represented, 9,008; covenanters, 2,366; baptized, 3,425; total converts, 14,812."

Mr. B would not have us think for a moment that he is shaking hands with himself over this wonderful story that the banner tells, but would he not be pardoned if he felt genuinely happy in this sort of service? The day is coming when many laymen within our circles will be doing a similar work, but at present this one man shines forth as a rare exception.

COÖPERATING IN AFRICA

An "Africa Conference" was held in the Kennedy School of Missions, Hartford, Conn., October 30 to November 1, under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. More than 100 missionaries and officers of the American and Canadian Societies working in Africa were present. Dr. Thomas S. Donohugh, chairman of the Africa Committee, and associate secretary of the Methodist Board, presided. Among the speakers were J. H. Oldham of London and Dr. A. L. Warnshuis of New York, secretaries of the International Missionary Council; Dr. Thomas Jesse Jones, chairman of the Commission of the Phelps-Stokes Foundation, which recently made a study of educational conditions in East Africa; Dr. Homer L. Shantz, pathologist of the United States Department of Agriculture; Dr. E. C. Sage, President of the General Education Board; Dr. J. H. Dillard of the Jeanes and Slater Funds for the education of American Negroes; Dr. Mabel Pierce of the Rockefeller Foundation; and Prof. D. Westermann of the University of Berlin.

Education of the native in Africa occupied a major portion of the time of the conference, as Dr. Jones's report was discussed in considerable detail. Ninety per cent of the native education in the colonies of East Africa is conducted by missionary organizations, but usually in close coöperation with the government. The necessity for building on the African's past for conserving his native industries and traditions was emphasized. It was also made clear that the education of the African, including the training of mind, body, and spirit, should be shaped according to his peculiar environment, and should not be an importation from the West. Dr. Shantz led a valuable discussion on agricultural training, which, rather than industrial education, is the prime need of the African boy and girl.

A proposition was presented to this conference in a preliminary way for the establishment of a Bureau of African Languages and Literatures, whose object shall be the study and preservation of these languages. Emphasizing the fact that only through the native tongue can an adequate approach to the soul be secured, the importance of preserving these native tongues was duly explained. Some thirty scientific organizations of Europe, together with Catholic and Protestant missionary bodies, will be united in the support of this Bureau, which will lend itself both to missionary and scientific purposes.

In September, 1926, it is proposed to have an international conference on Africa, which shall include approximately 250 delegates from the United States and Canada, England, and the Continent of Europe. Though the place for the conference has not yet been determined, it will probably be in Belgium, which will be more easy of access for all concerned than any point on the African Continent. It has been felt that such a world conference is especially needed because, as phrased by Mr. Oldham, "Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental—which are changing the whole life of Africa. Industrial, commercial, and government forces are now having a great influence, and there ought to be a greater coöperation between these agencies of civilization and the missionary and educational bodies working on the continent."

ABOUT FACE, WOMEN!

By ESTELLE HYNES WARNER

Mrs. Franklin Warner speaks here not as President of the Woman's Board of Missions, but as a member of the Council of Woman's Boards, and as one of those women in our churches who feel and carry the responsibility of the new work for women involved in the contemplated "merger" of the Foreign Boards.

PERHAPS there is no woman vitally interested in mission work but feels that since the meeting of the National Council in Washington she is facing three ways at once. Of course such a position is not an easy one to maintain, and we do not intend to stay in it permanently, but it may be good for us to stop there long enough to sum up what we see when we stand in such fashion.

In the first place we cannot avoid facing the past; for any great change should have a foundation of the past on which to build. The Woman's Boards of Missions look back over fifty years to a steady growth of interest, knowledge, and giving. Such a growth does not come of itself, and this has meant over half a century of inspiration and faith and zeal—*zeal*, a word which in common language means work, hard work, but joyful because voluntary. And as a reward for that, these fifty years show an ever enlarging force of Christian women won to Christ all over the non-Christian world—won first for themselves, and then for His service. That is the past.

We stand in the midst of a present as glorious as the past. Here we see these three Woman's Boards and their ramifications which reach down into every Congregational church of our country. At the three headquarters—Boston, Chicago, and San Francisco—by month or by week, there are gathered groups of directors which would aggregate more than a hundred lay women from the churches. These women are actually administering the work at home and abroad. They handle hundreds of thousands of dollars each year. They decide on policies on the field, on opening and closing work, schools and hospitals. They find and send out hundreds of American missionaries, and train and employ thousands of native teachers and nurses and evangelists. Except for a small number of paid secretaries, all this is done as lay service.

And far beyond those central groups in influence are more than fifty branches of the Boards, most of them state organizations, each with its executive committees and sub-committees, using maybe a thousand women who give their service. They are studying the women's society in the local church in their district, locating and training younger women to follow after them, inspiring and educating in missionary lore by that individual method which has always been the strength of woman's work.

They pledge themselves, as organizations, to do certain parts of the work on the field, and study these projects and know them, and the missionaries carrying them on. All this is to us of the Woman's Boards a wonderful present.

And what of the future? Many a woman deep in this present and loving the past looks to the future with fear in her heart. Not a sentimental fear for name and history, but a very practical fear for ways and means. These women who have learned to say "Our Board" have coined that expression because it told a truth. Now we must make for them in a new organization a place as definite, as firmly fixed, and as really useful as they have had in the old. Not a figure of speech, for you cannot fool them; their training has been too long and intensive. Women's clubs, Y. W. C. A., Welfare Organizations, and Voters' Leagues, will eagerly accept these trained women of ours. They have heretofore chosen missions because they considered it the biggest task, but the moment it ceases to be for them a real task, we have lost them.

Do you notice the use of that word "we," which was wholly unconscious? There lies our salvation. If it is an honest "we" on all sides, the day is saved, and I believe it is. The women will not draw away from the new because it is hard—and it will be hard. They will only fear the small, and there is no need of its being small. Surely we can see what it will mean to have, not a part of a mission station, but the whole; not a few disjointed fragments of the work, but a big whole working as one. And at home, who could ask for or find more of an undertaking than will be ours to make the whole church know, as the women of the women's society have known, what it means to start out on a crusade to make of the whole world a Kingdom of God. What a lot of planning and working and praying it is going to take to have an intelligent, enthusiastic, giving church, from the kindergarten to the pulpit! We have never achieved that as yet. Somebody must do it and do it now. There is a place for every woman in such an undertaking, and the machinery by which it is to be done is already partly in order for its doing.

No, dear women of our Mission Boards, not less, but more is to be ours in every line. More work, more responsibility, more opportunity, more need of us, of our consecration, our old-time zeal, and our prayers.

OUTSTANDING IMPRESSIONS OF THE COUNCIL

By BREWER EDDY

NO meeting in half a century has so affected the interests and future of the American Board as that of the National Council in Washington. The "merger," which has been talked of for a year, now becomes the program, and will occupy the center of our thought, and will cause vital changes in details of organization and work of the Woman's Boards and the American Board. We might try to condense in briefest paragraphs some outstanding impressions of those busy days.

1. The spirit was fine. There was no rancor or friction. The Committee of Twelve revealed an earnest desire to meet the wishes of the Societies in verbal changes and in earnest understanding of their problems. While intent upon the main issue of reorganization, they were open-minded, and their interest in the success of the missionary program was evident and constant.

In open debate there was no tendency to criticize, nor to neglect the great task of the Mission Boards. The Council believes, with the Committee of Twelve, that a simplified organization is desired by the churches, and will produce better results in the support of missions. Others may differ with their judgment, but they cannot criticize the spirit of the effort.

2. Loyalty and high purpose were there. There was no desire to whittle down the goal of the Apportionment, toward which we strive. Individual pastors and state superintendents gave frequent expression of a desire to help that was beyond praise.

There is no doubt that our denomination stands solidly committed to our great task beyond the seas. The possibility of retrenchment abroad has come as an awakening shock to hundreds of our friends. It would be a distinct loss of morale in the denomination if the American Board had to pare down its work and withdraw from the opportunities that are opening ahead of it. The Board must move ahead and not back in its policies for the coming years.

3. The machinery had the star rôle. The emphasis was upon the mechanics of our denominational life. It held the floor of the Council. It occupied the discussions of the groups around the building and in the cafeterias. It made almost impossible the emergence of the noble spiritual challenge that would have lifted us all to higher levels of devotion and sacrifice. Every one spoke of this lack. We longed for an outstanding spiritual message that would bid us put *first things first.* Yet we were always drawn back to the discussion of "the wheels within wheels." We needed the "spirit within the wheels."

This conviction stands out clear. The mere simplifying of the appeal to our church members will not produce an extra dollar. A combined gift for Home Missions and another for Foreign Missions, plus the state work, will not bring conviction or joy in giving, any more than the complex list of previous years. The coming two years may be spent vainly in discussing the machinery. There is a chance of friction and some strife and divergence of opinion in the state meetings and down to the local churches. We are lost if we hand over the situation to two years of mere discussion.

Whence will the voice ring out? What message will touch our hearts and help us "advance upon our knees" to solve these problems of reorganization in the presence of an overmastering love for Christ? Those that truly love the work can serve it best by bringing prayer and spiritual emphasis to their rightful place.

4. The growing strength of the state organizations is everywhere apparent. Under the new organization the Commission on Missions is to be made up largely of the Home and Foreign Executive Boards. Heretofore this Commission has represented the churches and has stood between the state organizations and the National Societies. Now the promotion of our missionary appeal will be the initiative of the Societies themselves, and they will appeal to the states and ask the churches for their loyal help.

The state superintendents stand in the gap between these two. Where the slightest indifference or lack of devoted interest is apparent there will be failure in the missionary appeal to function down to the local pews. But where we have outstanding leadership and vision in the hearts of the superintendents, as in most cases today, then the churches will receive in full power the story of the work, and we can count upon the states as loyally as upon the paid workers of the Societies to press the claims of the missionary task.

A dinner group of the Prudential Committee and the officers of the Board with the State Superintendents revealed a desire to draw closer together in understanding and coöperation.

5. Our emergency appeal was accepted by the Commission. The Board had laid its case before the Council; had pointed out that unless income can be increased very severe cuts must be made in the appropriations for next year. The Commission on Missions took the appeal under advisement; it added to our needs several acute problems of the Homeland Societies. A combined appeal of approximately $200,000 was entrusted to Secretary William Beard and his Laymen's Advisory Committee to lay before the states, perhaps upon some simple quota basis. The effort will be made to find new money to meet the emergency needs that now exist and to save from retrenchment the work on the foreign fields.

Further word must come upon this topic, but the American Board is deeply grateful to the Commission on Missions and the National Council for accepting this responsibility as their own, and in looking upon the Board's unusually serious situation as a thing that must be met.

6. The problem of appropriations rests upon our hearts. While this edition is in the press the Prudential Committee will be struggling with this problem. A deficit of over $84,000 last year means that our income is not up to the necessary budget. How much can we count upon the hopes of the Commission to find new money in the states, and how much shall we have to cut from the budget, as it now stands, before we can view the coming year with safety?

THE WORLD WINDOW

By C. H. P.

Flesh Gods

On the Fuh Shou Shan, or Happy Longevity Hills, in Hunan, China, are sacred shrines dedicated to certain "Immortals." These are vegetarian religious devotees who gradually and deliberately starved themselves to death in order to become "Flesh Gods," or "Immortals." The flesh being purified, the soul was believed to attain immortality, and the emaciated body, preserved from decay, becomes a holy relic. These mummy figures are then seated in state, and worshiped as "Flesh Gods." A recent visitor tells of seeing eight of these figures. Some one said of one of these that had been there forty years: "I knew him very well. He and I were boys in the same village school some fifty years ago, and he afterwards became a devout young man."

Japanese in Brazil

There are about forty thousand Japanese living in Brazil, most of them in the state of Sao Paulo. For a long time no Christian work was carried on among them; but in 1921 Mr. Midori Kobayashi, formerly a student in the Doshisha Schools of Japan, and later in Auburn Seminary, was impressed with the opportunity that awaited any person who should carry the Gospel to these persons who were at that time without any religious guidance—Shinto, Buddhist, or Christian. He consulted with the Presbyterian Board, which thought it could not take up the work. Mr. Kobayashi says: "Then I prayed and prayed to God until I made up my mind to stand up by my own feet, taking a shovel in one hand and the Bible in the other. So I took a job in New York for my travel expenses to the South, until the end of November. I was greatly blessed by God with the 'necessary staff,' by the job, and I left then for my message in South America, under the guidance of the Almighty." A Japanese merchant in New York gave him a hundred dollars, the only financial help received at that time. He says: "I have not touched the money yet, because it is too precious to be spent for my own expense. I am intending to use it for our church building."

In Sao Paulo there was being published a Japanese paper, whose director is a Christian, and Mr. Kobayashi was able to use its columns in furtherance of his purpose. He soon had a flourishing Sunday school and a night school. The Presbyterian Church in Sao Paulo became interested in what he was doing and have helped it financially, and also by sending teachers for the schools. He has visited nearly all the Japanese colonies in Brazil, and there are plans for extending his work among them. A younger brother has joined him, and he expects that a sister, now in a normal school in Japan, will soon come. About ten thousand dollars will be needed for the erection of a church in Sao Paulo. Half of this sum can probably be raised in Brazil, and it is hoped that the remainder may come from American friends of the Japanese when they learn what is being done.

Spreading Buddhism

Young East is the name of a new magazine published by the Young Men's Buddhist Association of Tokyo, Japan. In its first number the editor thus describes the mission of young Buddhists to the world:—

"What is our mission for the East? To harmonize and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigor, and to unite their efforts for the restoration of the ancient civilization of the Orient, which gave birth to great religions, deep philosophies, and noble arts. . . . What is our mission for the West? It need scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a deadlock today. If civilization is really what the present civilization of the West represents, it is a curse instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy, and faith of Buddhism. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men, but to all living creatures on earth."

Moslem Heresy Trial

At the great Moslem university of Al Azhar in Cairo the sheik, Ali Abdel Razek, has been cited to appear before the superior council to meet charges of heresy because of statements appearing in his book entitled "Islam and the Principles of Government." He is accused of undermining orthodox views concerning the Mohammedan scriptures. The

sheik holds that the Koran is not to be accepted as a guide in all matters pertaining to the state, but is merely a code for personal conduct. He also criticizes the Moslem practice of polygamy and the status of women within that faith. He is not without those that sympathize with his views. It is reported that more than a hundred of the progressive leaders of Egypt have petitioned King Fuad to quash the whole proceeding, but the king does not seem inclined to interfere.

The Nestorian Patriarch

The Spirit of Missions for October tells of a visit that Rev. W. C. Emhardt made last year in Mosul to the boy Patriarch of the Nestorian Church. The latter was then sixteen years old. When little more than an infant, he had succeeded to the office made vacant by the death of his brother. As a child, he shared in the wanderings of his people when these were driven from their homes. He is now the political as well as the religious head of the Assyrians. Mr. Emhardt was asked to take charge of his education, and on consultation with the Archbishop of Canterbury, placed him in St. Augustine's College in Canterbury. Before the World War the Assyrians numbered more than two hundred thousand, but less than one-fourth of these remain. Forced from the mountains, they find themselves unfitted for life on the plains of Mesopotamia. Most of them suffer from pernicious malaria. Less than one per cent of the few children born among them survive infancy.

Criminal Tribes of India

Some years ago the Government placed Rev. S. Rahator in charge of a criminal tribe in Bombay. In a recent report he says:—

"They are one of the aboriginal tribes of India and their customs are rude, cruel, and wicked in the extreme. They lived on thieving, gang robbery, jugglery, cattle-lifting, and the like, and have been following these trades for many generations. One can imagine how hard and trying it is to change such men and women into trustworthy, obedient, and useful laborers and domestic servants. Special care has to be taken to watch them and nip their wicked habits in the bud. Drinking and usury have been mostly stopped. Their differences and quarrels are now settled by a council of elders chosen from among themselves. They now earn their bread by the sweat of their brow. Some are employed in the various railway workshops, some under Bombay municipality, others in the Improvement Trust and mills. Some are employed by the Bombay Development Directorate, and so here it is literally true that the 'Reclaimed Criminals' are assisting in the 'Reclamation of Bombay.' "

The Doms are another of the "criminal tribes" of India, so criminal that a few years ago they were described as being past redemption. Now, almost all the 1,200 Doms in Benares and district are under the care of the Wesleyan Mission. About a third of them have had their names crossed off from the official police register and many more are qualifying for exemption. In 1923 only five of them were imprisoned under the Indian Penal Code, and in 1924 only two. A Municipal Commissioner recently said that the general improvement in the Doms is so marked, that any one who knew them fifteen years ago would not think they were the same people.

Germans Needed in India

It will be remembered that the German missionaries in India were required to leave that country at the time of the World War. They were not to be permitted to return until five years after the official date of the termination of the War, and August, 1926, was fixed by the Government as the date before which German missions should not be permitted to undertake work in India. Some exceptions have been made, and there is a general desire among missionaries of other nationalities that the time of exclusion be shortened for all. *The National Christian Council Review* for July says:—

"Experience has shown that the help of missionaries is still needed in the areas formerly served by the German Missions, and we would add that, as the feelings generated by the War have died down, it has been recognized that the charges made against the German missionaries in some quarters with great freedom and even greater irresponsibility had little basis in fact. We ourselves hold firmly to the belief that the missionary contribution to India should be international, and will be richer and better for the gifts which the Germans can bring."

Massing the Christians in Ceylon

The annual report of the Wesleyan Methodist Missionary Society, in describing the work in Ceylon, relates how towards the close of the year the churches working in and around Kandy held a great united Christian festival for two days. Some 1,500 Sinhalese and Tamil Christians—Anglicans, Methodists, Baptists, Presbyterians, and Salvationists—came in from the villages, marched in procession through the town, held a united service in three languages, and united in a corporate meal at which all distinctions of race and caste were forgotten. This was found to be a splendid opportunity of showing an unbroken front to the Buddhists, Hindus, and Mohammedans of Kandy.

No Time for Literature

Confucius, after naming a long list of virtues relating to human conduct, is reported to have said: "If one has time, after perfecting himself in these virtues, he can now study literature." In varying degrees, this has been official China's attitude toward education during the centuries. To the mass of Chinese education was forbidden; it was desired as an ornament by one limited class, but the people generally were not introduced to its awakening influences. During the last few years, however, despite general internal disorders, political darkness, and little governmental support of public institutions, China's dormant intellect has been aroused, and the ponderous nation, slow to act, now promises to take a place second to few in application of scientific methods of education to the bulk of her population.

IN AND FOR TURKEY

By WILLIAM W. PEET, LL.D.

During his forty-four years as treasurer of the Board in Constantinople, Dr. Peet was often called upon to study the governmental relations of Turkey with other lands, and he watched with sympathy the nation's growth in unity and its developing ambitions for education. No one can speak with more understanding than Dr. Peet of Turkey today.

FORTY years ago the Great Powers held a sort of protectorate over Turkey. This greatly limited her freedom of action, even in domestic affairs. The simple matter of fixing the rate of the tariff at the Imperial Custom House in 1907, for example, required the assent of the Great Powers, including the United States, in order to give it validity. Now the Government of Turkey has as full freedom of action at home and abroad as has any of her neighbors. This degree of freedom has been achieved through the persistent and unassisted labors of her own statesmen.

An absolute despotism has been overthrown and a democracy fills its place. A constitution modeled on that of France defines the powers which have been delegated to the House of Deputies representing the people for legislative purposes. From the House of Deputies the Chief Ruler is elected, who is President of the Republic, and fills the place that was formerly held by the eldest Prince of the House of Othman. Under the present *régime,* in a very important sense, the people rule.

This great change in the form of the government of Turkey, together with other changes equally great and important, like the abolition of the capitulations, the expulsion of the Caliph, the head of the Moslem hierarchy, the abolition of the religious courts, and the late breaking up of the Dervish orders, show a determination on the part of the people to break away from their past, and a consciousness of power to assert their political supremacy to reconstruct the state on new lines to suit the new ideas of the people and to conduct a popular government.

It would seem as if the statement made recently by the Minister of Public Instruction were really true, when he said in a public assembly:—

> "Turkey is not facing toward the East; she has turned to the opposite direction; she now looks toward the West."

A great desire to stand on equal terms with the nations of the West, to have fraternal relations with them, is certainly avowed in no unmistakable terms. To realize this newly formed ambition, a position has been taken and acts have been done that would have been beyond the conception of the most optimistic well-wisher of Turkey forty years ago. Then the faces of the leaders of the people were fixed towards the inflexible and fanatical East.

Such outward changes imply also changes of a deeper kind, and there is much that indicates that this old field has not and will not lose its importance, and that the Queen City of the East, with its tributary lands, will in the future, as in the past, continue to hold a leading position in shaping the character of the Near East. In olden times it was said that those who failed to hold this key point *were blind.* This judgment will be held good now and in the years to come.

The hands of our people who are bravely holding on in Turkey during these days of important changes should be strengthened. The days are filled with opportunities of great spiritual significance and they are doing all in their power to improve them. The very difficulties of the present task give a zest and attractiveness to the problems they are encountering.

And what of the church in the Near East? A new spirit of Christian brotherliness is now found. This is doubtless due in a large measure to the chastening circumstances through which the Christian races of that region have passed during the last two decades. This brotherly spirit has also been stimulated by the example of a far-away people of good will, who have met the needy and ministered to his need, who have fed the hungry, and who have sheltered the fatherless, and made a home for the outcast.

TWO CRONIES OF CONSTANTINOPLE

At right, Dr. Peet; at left, Dr. McNaughton. May their tribe increase—especially in Turkey!

To the lasting glory of Greece, let it be said that she opened the doors of her land to the refugees that fled to her, and who had no other place to go. These incomers included peoples of a different race, without home and country of their own, while from the land of their ancestors and of their birth they were suddenly obliged to flee away. Greece found in a short space of time that a million-and-a-half of

pauperized people had landed upon her shores, and her budget for the feeding and maintenance of these strangers exceeded her entire national expenditure. She met this unusual demand as a Christian nation should—in the spirit of true brotherliness.

We followed these fleeing multitudes with material aid and ministering care, and today there is no greater name in all of the East than that of America.

As might be expected, the influence of good deeds has had its effect. Fraternal coöperation in ways not possible some years ago is now pressed upon us. That which the fathers of our mission sought for with prayers and tears, is now offered to us in the spirit of brotherly love. And today, the Western Protestant Church may fittingly enter into fraternal coöperation on many lines of Christian service with the Eastern Orthodox churches.

OURSELVES, AS A TURK SEES US

The following is a translation of portions of an unsigned article of striking interest that recently appeared in the Turkish daily, "Djumhouriet," of Constantinople. The writer groups together in his mind all Protestant Christian workers from America in Turkey.

WE have from the very first been suspicious of this benevolent, religious, charitable, rich Christian Association that with such boldness stretches out its hands to the Turks. And we are very much afraid that while they may give us one, they will take five from us. It is, in fact, more than sixty years since this Society has been establishing, in Constantinople, in Roumeli Hissar and Arnaoutkeuy, and in some of the Anatolian vilayets, branches, each under the name of a school. But since the time and circumstances were not very favorable to a propaganda, their energies, especially among Moslem Turks, were very limited. But now, taking advantage of the great opportunity given by the freedom resulting from the separation of religion and government, these zealous Protestants, like marauders, who make away with goods under cover of a tumult, have got the better of us, and are clinging on like crabs.

First they get people to love them, and then they make them novices in their order. Their schools are each a *tekye;* there the great deeds of Jesus (Hazret-i-Isa) are sung. The persuasive abilities of the members of this Association, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love. It is the principle of the Sœurs (French Catholic Sisters) to proceed from rules to examples, from the abstract to the concrete. They give them the theoretical basis of the Catholic religion and then illustrate it by living examples.

Those others, that is, the Protestant Young Christians, are exactly the opposite; they begin with example and lead up to rule; they go from the concrete to the abstract; and this sort of propaganda is much more fatal. They do not proclaim the principles of Protestantism—nay, they do not even talk about religion; but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. We see that the number of innocent Turkish children captured by these charms is constantly increasing, and that these children are weaned from their individuality (*benlik*) and are becoming each an American Protestant—nay more, not only a Protestant, but a missionary.

A religious festival, when it assumes the character of a *soirée,* pleases everybody. Every year they celebrate the Christmas festival in their schools in such a pompous and attractive way, that we have witnessed in Stamboul, or rather in Shishli, in some well-known families with which we are well acquainted, a celebration of Christmas in the same way and with the same religious rites as it is celebrated by Christians. Nor is it only in Constantinople. We have heard one of the teachers tell about the Christmas festival as observed in the Brousa American School which has been quietly operating there for thirty or forty years past; and our heart was cut to pieces (*parcha parcha oldou*). The celebration described took place two years ago; and doubtless it has been going on thus year by year from the beginning.

"In the afternoon all the children and the Turkish and American teachers and the mothers of some of the children went to the school. More than a hundred Turkish girls from five to eighteen years old were just as wild with excitement as if it had been *Bairam.* In the middle of the room was a great big pine tree, trimmed with fruits and with colored lights. A gift was hung from each bough. Santa Claus (*Papa Noël*) was represented with a white beard and a red costume, and covered with white snow. The Protestant prayer that was played on the piano was listened to by all the Turkish girls, standing. The American directress gave a speech that was moral and, in part, religious. Then the presents were distributed to the children, with the words: 'Papa Noël gave it.' Each of us teachers also received in a Christmas envelope five liras, as from him!! In the evening there was a separate Christmas celebration for the Turkish boarders."

It is all very clear. In the Brousa American School, which has not a single foreign student in

it, the Christmas celebration is carried on for the Turkish children. Yet nothing is said about religion—oh, no.

We must awake from our sleep, and we must tell these self-invited guests of ours to desist from this ill-considered ambition of theirs. We are much impressed by the news that they are going to open libraries in Anatolia, and start clubs; and it is reported that they are going to send to their own institutions in America ten young Turks. We are afraid they are thus going to hit us with our own weapons. A little sagacity! A little caution!

THE CABLE THAT DID NOT COME

The Committee-ad-Interim of the Turkey Mission asked two of the mission members to frame a cable message to be sent to the Annual Meeting of the Board in Washington. These gentlemen made several drafts of a message and submitted them for criticism and endorsement to some of their colleagues. It was found impossible to agree upon the length and content of such a cablegram, so none was sent. But one of the men who had tried to express the mission's greetings sent us a copy of the suggested drafts, so that, as he said, "You may see how we feel when we try to boil down our feelings into a few words." Of course the question of expense had to enter into the "boiling down" process.

Now, Gentle Reader, please tell us to which of these messages you would set your hand and seal if you were a missionary in a far land wishing to tell your Board at home what you see and—what you need!

Which one takes the prize?

(1)

The Turkey Mission, to the American Board, assembled, Greetings:

The patience of One Hundred years is rewarded; Turkey, dropping her imperial past, is facing forward; a widely read press; dismissal of royalty; change in woman's status; feverish educational activity; religious disestablishment; secularization pointing to religious liberty; nationalism with hopeful elements; greater confidence in American fair-play than in any Western power: significant adoption Western head-dress; all denote malleability and opportunity, social, economic, spiritual. Trusting in Divine Plan, let us pursue our supreme opportunity.

(2)

Fernstalk Boston:[1]

Greetings from American Boarders in Greece and Turkey. Nations bursting old bonds and seeking new life challenge our loyalty to the purpose of our fathers. Unfinished tasks must not be forsaken. The love of Christ constrains us to carry on. Are you with us?

(3)

Fernstalk Boston:

Greetings from your representatives in Greece and Turkey. Present Conditions constitute an overwhelming opportunity for unique, Christlike service. Retrenchment is inconceivable. We must go steadily forward. Shall we fail the Near East in its hour of deepest Spiritual need?

(4)

Fernstalk Boston:

Greetings from American Board representatives in Greece and Turkey to National Council. Who shall separate us from our present God-given tasks? Shall indifference or debt, race-prejudice or wealth? Nay, you and we are more than victors through Him who loves the whole world.

(5)

Fernstalk Boston:

American Board representatives in Turkey and Greece send greetings to National Council. Retrenchment in present situation resembles defeat. We have abundantly satisfying evidence that our present tasks are God-given. He will provide. Help us to carry on still more confidently.

(6)

Fernstalk Boston:

Greetings.

Present overwhelming opportunity unique service demands steady advance. Help Near East hour deepest need.

[1] Cable address of the American Board.

THEIR CHANCE AND OURS

By FERDINAND Q. BLANCHARD

Dr. Blanchard, of Cleveland, visited Constantinople recently. He came in such touch with that happy, optimistic, purposeful, irrepressible set of missionaries in Turkey that he finds himself counted among the prophets—as so many of us do when we catch the same vision and spirit regarding Turkey. It will do any doubter good to read these findings.

ONE afternoon this summer I sat with a group of our Board missionaries in a terraced garden overlooking the Bosphorus. At every turn the blue waters of the straits open on a picture to delight the eye and satisfy the sense of beauty in the soul. But at no point is the combination of land and sea quite so lovely as on this hillside where the ancient towers and walls which the Mohammedan conqueror erected as he crossed from Asia to Europe add the final picturesque touch to the glorious outlook. This is the spot which Cyrus Hamlin selected as the site for Robert College.

It is impossible to spend a few hours here, even if with no other purpose than to enjoy the radiant beauty, without saying to one's self first of all, because the conclusion is driven home by the inescapable evidence about one, what wise, far-seeing spirits our missionaries have been. To appreciate that a great college needs a worthy location, to select the peerless one which the princes of the East and the sultans of the empire had somehow failed to appreciate as they built their splendid palaces, to press his suit for the concession with a patience that never wearied and a shrewdness that was never outwitted, and to carry through for God and love's sake a task that evidences daily to all that the world calls great achievement, this is what one simple-hearted, utterly unselfish man did in the course of his missionary service.

Here in the presence of his work one recalls, also, how some wise man said after the Crimean War that only two people had emerged from the experience with reputations unqualifiedly enhanced: Florence Nightingale, who nursed the sick soldiers, and Cyrus Hamlin, who gave the well ones decent bread and clean clothes. And one also remembers how all the money paid him for his priceless service to the army went into his missionary program.

And then one's mind naturally goes out to the many others of that same Turkey Mission who have done an equal though different work: Dwight, Goodell, and Schauffler of long ago; Barnum and Riggs, Fowle, Merrill and Graffam. Their names are written in light but their deeds live almost before the eyes.

And so as I sat there by the Bosphorus there came to me afresh the appreciation which I want to pass on to any one else who will receive it—that no one supports another work on the planet today where such supremely high intelligence, wisdom, and zeal is secured (to put it that way) for such an investment. The giver to the missionary treasury knows that his dollars maintain workers and thinkers who equal the best on earth. And the proof of this is written clear in the things they have done.

The same outstanding impression came from the type of men in whose company I sat and into whose faces I looked. There were three types there, and because I am giving no names I may be free to state exactly what these were. First, there were the saints; those who for many years had been in the service and whose countenances showed the mark of hard and trying experiences. But they revealed, too, in clearest fashion the spirit that glowed within—the self-forgetting zeal, the kindliness that has been undiminished by rebuffs, the high idealism that had kept the faith without loss, but rather with an increase of loyalty to it through the years. I felt humbled in their presence, and I felt how unwittingly they rebuked our luxurious, profit seeking civilization that so often fails to appreciate such beauty of soul.

Then there were the statesmen and generals worthy to marshal large forces. They knew the West only slightly less accurately than the East, and this no other foreigners know in any such intimate way as they do. In New York or Boston they could hold positions on famous faculties or direct large commercial enterprises or administer notable philanthropies. They have preferred instead to do similar work in the poorly paid and often misunderstood enterprises. But they feel the task more than worthy of their best energies and they give these unstintedly.

And then there were the young recruits standing on the threshold of their services—young men and women with that glorious charm which our college generation of today, even when we dwell on its faults, never fails to exert. Here it was at its best, free—optimistic, unafraid of the new; not forgetful of yesterday, but full of confidence that tomorrow is going to teach today many things old age has never guessed. You know that if there are difficulties ahead these young people will greet them with a contagious courage. They are bringing to the Near East the very finest thing America can give. They make the true ground for a solemn pride that you are an American.

And so I said to myself, Would that I could transplant our church constituencies to the spot, and let them feel the fineness of the fellowship they can share in by their support. Arguments against missions would become contemptible drivel; reasons

for cutting off support would seem to shame our decency.

One other thing impressed me overwhelmingly and so I pass it on to others. These men and women feel that they stand at one of the supreme crises of their work and lives. For a hundred years missionary work in the Turkish Empire has been groping for a living contact with the Mohammedan life, while it poured fresh energy into an ancient branch of the Christian Church. Today a new group of leaders is trying to refashion the Turkish state and to create a republic modern in spirit as in method. They are intensely imbued with the nationalistic spirit. They want to fashion their own life, and they resent anything like a spirit of proselytizing whether it be in the name of religion or politics.

But they are earnest, honest, open-minded, and conscious of their country's great need. For the friendly hand they seek and to the generous, helpful spirit they respond. Missionary work in the Turkish Empire, if it is done at all in the next twenty-five years, must be different from what it was before 1914. It will be less after conventional ways. It must be more often that of the sower who will be content to let another assume charge of the ripening grain. The aim must be to bring the fruits of Christianity to Turkey without setting as the goal a given number of converted Turks. Names are not important. No one can foresee the forms life will take tomorrow. But the chance has come in this hour for the spirit of Christ to minister to the new life of Turkey.

Is this worthwhile? Evidently the missionaries on the ground believe it is. They know what has been done. They know the existing situation better than any other living men and women, and they take the ground that they have an unparalleled opportunity. They point to their schools, crowded to the limit. They speak of a new freedom of approach to the rulers. They are full of enthusiasm. But they are troubled with a doubt. Will the churches of America trust them to follow these new channels in which the spirit of God seems to be moving? Will the churches have the vision to see the Kingdom coming when the test must be in new and unusual manifestations?

This is the question of the hour for these who have gone out in Christ's name. Over there the answer seems obvious. The need in Turkey, the ability of these our representatives to help in meeting it is clear beyond all peradventure of doubt. But have we the faith and understanding in America? It is the old, old story. We may lack the will to see. The day will go by. The favorable hour to express the very essence of the Gospel will pass, and its passing cost the world unmeasurable loss and pain.

I know, for I saw it with mine own eyes, that the men and women we have commissioned face a great chance and they are competent to grasp it. But it is positively the fact that they wait on our support in prayer, sympathy, and money. We may share with them the glory if they succeed. Things being as they are, we shall bear the entire blame and shame if they are left to fail.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of October, 1925				For Calendar Year to Nov. 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$48,333.00	$40,175.00	$8,158.00		$464,218.00	$420,580.00	$43,638.00	
W. B. M.	37,517.00	44,815.00		$7,298.00	199,949.00	201,728.00		$1,779.00
W. B. M. I.	30,721.00	33,045.00		2,324.00	121,721.00	131,965.00		10,244.00
W. B. M. P.								
C. E. S.	9,238.00	9,745.00		507.00	58,691.00	57,555.00	1,136.00	
C. B. Society	12,852.00	14,779.00		1,927.00	85,920.00	89,011.00		3,091.00
C. H. M. S.	12,029.00	12,980.00		951.00	102,351.00	105,235.00		2,884.00
A. M. A.	20,962.00	23,409.00		2,447.00	170,808.00	175,085.00		4,277.00
C. S. S. E. S.	4,264.00	5,226.00		962.00	36,496.00	41,021.00		4,525.00
C. B. M. R.	5,872.00	6,147.00		275.00	44,598.00	46,180.00		1,582.00
Annuity Fund	1,457.00	1,854.00		397.00	11,622.00	11,349.00	273.00	
Foundation	3,581.00	4,141.00		560.00	29,947.00	19,575.00	10,372.00	
Totals	$186,826.00	$196,316.00	$8,158.00	$17,648.00	$1,326,321.00	$1,299,284.00	$55,419.00	$28,382.00

A CHRISTMAS CELEBRATION IN CHINA

At the Kate C. Woodhull Hospital in Foochow

BY HELEN R. HIEB

THE Chinese nurses are giving a Christmas program.

For days they have been spending stolen moments in the drug room, where on the long tables they cut colored papers and fashioned flowers and gay lattice streamers for the decoration of the halls and chapel.

Such nice girls the Chinese nurses are! Their starchy-white skirts and coats just bustling with efficiency. Their happy faces simply beaming with cheerfulness. Their straight, black hair so neatly dressed—each one carefully contriving to comb hers like Miss Atwood!

Tonight the little chapel is bursting with women and children. There are patients from the hospital; stalwart field women with silver daggers in their hair; some with bandaged eyes; wizened old crones limping along on tiny red shoes. Then there are the friends of the nurses and patrons of the clinic who live nearby—well-dressed young women, carrying babies, small children, their pigtails standing upright, wound round with red thread. One little lame boy is being carried in pick-a-back.

After the singing of "Hark, the Herald Angels Sing," and the prayer by the Chinese matron of the hospital, and after the telling of the Christmas story as given in Luke, the program begins.

I

The first representation is that of the angels appearing to the shepherds. Two nurses disguised as shepherds, with long coats and men's hats, drive the sheep in front of the curtain. The sheep are four little girl patients, with chinchilla-lined coats on "wrong side to," their pigtails sticking out, with the ends papered for horns. Then a bright light shines from above the curtain, and two angels—angels with streaming black hair—rise from behind the curtain and sing.

II

The rest of the program consists of a play originated and enacted by the Chinese nurses.

The curtain rises on a scene in a Chinese house. There is a table on which incense is being burned; and a cot on which a young girl is being violently ill. The girl announces that she is going to die and that she wants her mother. The woman servant, a dagger-woman, calls the girl's mother, who is very much wrought up over her daughter's condition. Between them, they finally get the man coolie to go after the idol-man from the temple.

In all Chinese plays there is a "simple" coolie, who supplies much of the humor. This one acts the part to perfection. The woman servant is most vehement in her protestations of the ignorance on the part of the coolie, saying that he is "two-hundred and fifty," meaning in Chinese that he is a fool.

In the second act the idol-man from the temple is summoned. Whereupon he goes into a trance—such shaking, moaning, such whirling and sobbing—in which he utters the words which should tell how the sick girl should be cured.

The sacred idol-paper is then put upon the wall and another piece of it is burned, and the ashes put in a cup for the girl to drink; the girl's mother burns incense and goes through all the bowing ceremonies appropriate, but still the little sick girl does not get better.

Now a Bible-woman comes to the house and tells the mother to take her daughter to the hospital at Tai Bing Ga, where she might get well. Dr. Dyer and Dr. Kinnear are then represented in typical costume: the former in green sweater; the latter in whiskers and pith topee, slightly critical of the nurses, and, true to form, calling them all "Emoi" (little sister)!

The climax of the story is very typical of hospital life in China.

The mother will not allow her daughter to be bathed. She says that she only takes baths in the summer time. The Chinese nurse persists in coaxing and threatening, but can do nothing with her patient's mother, so "Miss Atwood" is summoned. The latter, in Hazel Atwood's cap and uniform, struck twelve in imitating the foreigner's sweet, cajoling way, calling the mother "See-nan-ee-ong," saying, "The water isn't cold," and finally persuading the girl to be bathed.

In the last act, the girl and her mother go home, tear down the idol-paper from the wall, and eulogize vehemently to the audience the advantages of the Woman's Hospital at Tai Bing Ga.

III

And then, because it wouldn't be Christmas night without a child's voice, the little "Emoi," pet of the hospital, stands before the curtain. I wish I could show a colored photo of her in her Christmas finery—pink scalloped crocheted hat, lavender striped coat, red striped trousers, and red crocheted stockings and shoes. She is only three, but goes to a nearby kindergarten, and can put on a swaying song and dance with an imaginary fan in her tiny hand, such as no American child ever thought of.

But on Christmas night she spoke clearly the Chinese words of John 3 : 16, and sang a little song. Halfway through the song she grew shy, ducked her head, and was frantically hugged and borne off triumphantly by her attendant nurse-sister.

CHRISTMAS PRESENTS FROM AMERICA

At Paotingfu Kindergarten. The girls had dolls; the boys, wall-paper scrapbooks. Were they pleased?

PAOTINGFU KINDERGARTEN LADS WITH THEIR CHRISTMAS SCRAPBOOKS

Pictures from Mrs. Esther Moody Loos. She says, "Do you wonder we lose our hearts to these youngsters?"

THE MAN WHO DIED FOR THE PHILIPPINES

By FRANK C. LAUBACH

We take this story from Dr. Laubach's book, "The People of the Philippines," which was reviewed in the April number of the "Herald." We recommend the book once more to our readers. It can be secured from George H. Doran Company, New York City. Price, $3.50.

JOSÉ RIZAL was the greatest Filipino (and the greatest Malay) of the nineteenth century. It was his two great books, *"Noli Me Tangere"* and *"El Filibusterismo,"* that stirred all Spain, and raised Rizal to the unique pinnacle in Philippine history which he will hold forever. There is no nobler entrance into the soul of the Filipino people than through the doorway of those two books; into them is poured all the art of a great genius.

José Rizal

Rizal wrote to a friend: *"Noli Me Tangere,* a phrase taken from the gospel of St. Luke, means, 'Do not touch me.' The book contains things which hitherto nobody has dared to say among us, things so delicate that nobody can touch them. I have, on my part, attempted to do what no one else has wanted to do. I have endeavored to answer the calumnies that have for centuries been heaped upon us and our country; I have described social conditions, life, our beliefs, our hopes, our desires, our grievances, our resentments; I have unmasked hypocrisy, which, under the guise of religion, came to our country to impoverish and make beasts of us; I have distinguished true religion from the false, from superstition, from the religion that makes commerce with the Holy Word in order to enrich itself, that attempts to make us believe superstitions which would make Catholicism ashamed if it ever learned of them. I have revealed what was hidden behind the glittering, deceitful words of our government; I have laid open to our countrymen our errors, our vices, our guilty, cowardly acquiescence in these miserable conditions.

"Where I have found virtue I have proclaimed it loudly in order to render it homage, and if I have not wept in relating our misfortunes, I have, on the other hand, laughed, because nobody will be found willing to weep with me over the misfortunes of my country, and laughter has always served well to hide suffering. The facts I have related in it are true; I can prove them. My book will have defects (yes, it has them) from an esthetic point of view—that I do not deny—but nobody will be able to dispute the impartiality of what I relate."

William Dean Howells pronounced *"Noli Me Tangere"* the greatest book written in any language in fifty years.

These two novels were execrated by the friars—and thereby advertised. Everybody longed to read them, and those who succeeded in securing copies pronounced them wonderfully faithful pictures of the times. The books were brought into the Philippines secretly and passed from family to family. When officials became suspicious and searched the houses, the books were buried in the ground, or burned. It is a proof of the remarkable unity that had been attained by the Filipinos, that Rizal's books could pass from hand to hand for months or years without a single Filipino revealing the secret in the confessional or elsewhere. The Filipino people had found their soul.

José Rizal was court-martialed for having organized the *Liga Filipina,* and for his alleged complicity in the existing rebellion. Every detail of that dramatic trial has burned itself into the souls of ten million people. It has become their most treasured memory.

He sits with arms tied, corded from elbow to elbow behind his back; a rabble is jeering and clamoring for his condemnation. The death sentence is pronounced; he goes to the Fort chapel to spend the last twenty-four hours of his life. Every true Filipino heart suffers with their martyr as the hours drag through. Will he retract? They hope, yet fear he may—for a retraction would have saved his life to the last.

His mother and sister wait outside the Governor-General's palace to ask for pardon, but that dignitary refuses to see them. They may, however, say farewell to Rizal under the eye of the death watch. Rizal must not go near them, lest he may pass them some communication. He regrets that he has nothing to give his sister save the alcohol cooking lamp which he has been using. He adds quickly in a low tone, so that the guard will not understand: "There is something inside."

It is midnight in their home before they dare

examine the lamp to find what it contains. They pour out the oil and with a hairpin pull out a tightly folded piece of paper. It contains fourteen verses, the most sacred verses ever penned on Filipino soil.

(How one wishes there had been time for Rizal to write them in English—no other man has translated, no other can translate those verses without tragic loss. One must apologize for trying it; yet not to reproduce this poem at all would be to miss the greatest single factor, beyond all comparison, in moulding the idealism of the modern Filipino youth.)

MY LAST FAREWELL

Translation of "Mi Ultimo Adios"

Farewell, adored sun-wooed Motherland;
Fair Pearl of Orient seas, our Eden lost!
I lay my withered life into thine hand;
And were life sweeter, bright with promise grand,
Yet for thy ransom should it pay this cost.

On battle fields, in hatred's mad embrace,
Men hesitated not, but gave their all.
Mid cypress, laurel, lily? Where the place?
The battle plain? Or martyr's cruel disgrace?
All are the same when home and country call.

I die—yet see! the skies glow overhead,
Announcing day at last beyond the night!
And should you need to stain the dawn with red,
Behold my blood is for this purpose shed—
'Twill dye incarnadine thy natal light.

E'er yet my childhood changed to youth, I dreamed,
As youth will dream when vigor courses strong,
One day to see my Orient Jewel redeemed,
Her dark eyes dried, her brow no longer seamed,
Her face uplifted, smiling, freed from wrong.

Sweet vision! living hope! undying fire!
"God-speed!" this soul cries out that soon must die:
"God-speed!" Oh! just to fall and lift thee higher,
To breathe new life on thee as I expire,
And then in thy charmed arms forever lie!

. . . . . .

Pray ye for all who hopelessly have died;
For all who bore immeasurable pain;
For our poor mothers who in anguish cried;
For widows, orphans, captives racked and tried;
So shall ye surely your redemption gain.

. . . . . .

Land I adore, whose sadness makes me grieve;
Dear Philippines! my last farewell again!
With Thee, my kindred, friends, and all I leave,
To go where none are slaves, where none deceive,
Where faith kills not, and God alone doth reign.

. . . . . .

The last night drags to its weary end, and as day breaks, the martyr walks out to Bagumbayan field (now the Luneta, Manila). His arms are tied behind him; a heavy guard surrounds him. As he walks along he suddenly recalls how, nine years before, he had stood on that field with a friend and

Concluded on page 582

TRAINING FOR SELF-GOVERNMENT

Dr. Laubach (at left) teaching a Y. M. C. A. class made up from men of the Philippine National Guard, at Camp Claudio, P. I.

IN UNCHANGING SYRIA

Photo by H. H. Kreider

Photo by Luther Fowle

At the right—Looking out over a portion of the city of Aleppo from an opening in the wall of the old Citadel. The city, called in ancient times Berœa, has been ruled by Saracens, conquered by Crusaders, plundered by Mongols, and was annexed by Turks in 1517. It has been ravaged by plagues, by fires, and by earthquakes; it was the scene of a violent outbreak against Christians in 1850.

Above—Kurdish water carriers at the Ain Tel fountains in Aleppo. The water is scarce and the wages for carrying are small, but always there are some who follow this age-old calling. Aleppo has now an extensive commerce, and possesses silk thread manufactories, etc. It has a population of some 140,000.

ANTIOCH IN SYRIA

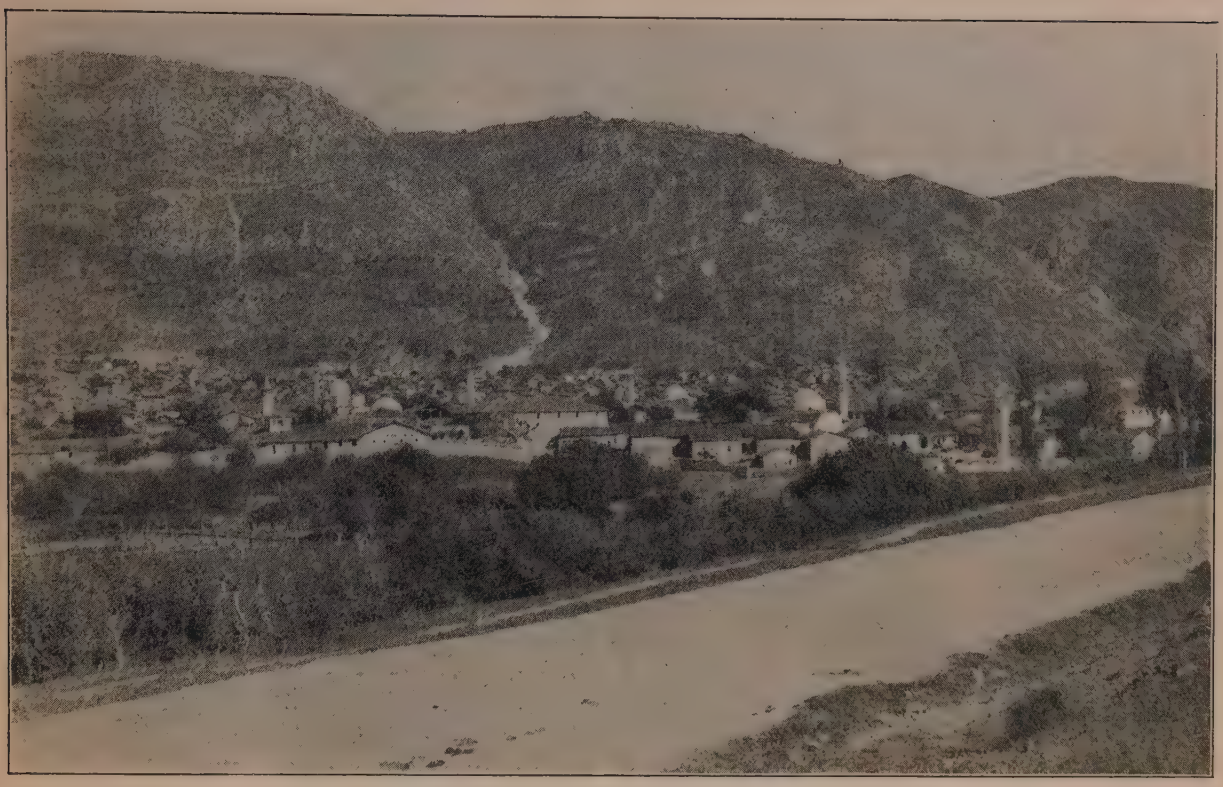


Photo by H. H. Kreider

This "Crown of the East" was founded in 300 B.C. The Turks took it in 1516. It is under the French flag at present.

"And it came to pass . . . that the disciples were called Christians first in Antioch"; and here Christian missions began.

The American Board, the W. B. M. and W. B. M. I. have missionaries in Syria under the French flag. They are not working for the Syrians as such, but for the Armenians who fled from their homes in our old "Central Turkey" stations. The largest evangelical Armenian center in the Near East is at Aleppo. Here seven missionaries are helping in the conduct of a boys' school and a girls' school, and in the work of the church. They assist in other ways as well. At Beirut seven missionaries work among the Armenian refugees, along evangelistic and educational and medical lines.

We are learning that France in general does not approve the "French" method of government in Syria. The method of the military is one, that of the missionary is quite another. We venture to say that if the missionary had alone been left to settle the serious, social and even political problems in Syria, the land would be better off today than it is. Pacification does not produce a sound basis for peace.

CHAUNCEY GOODRICH'S LAST MESSAGE

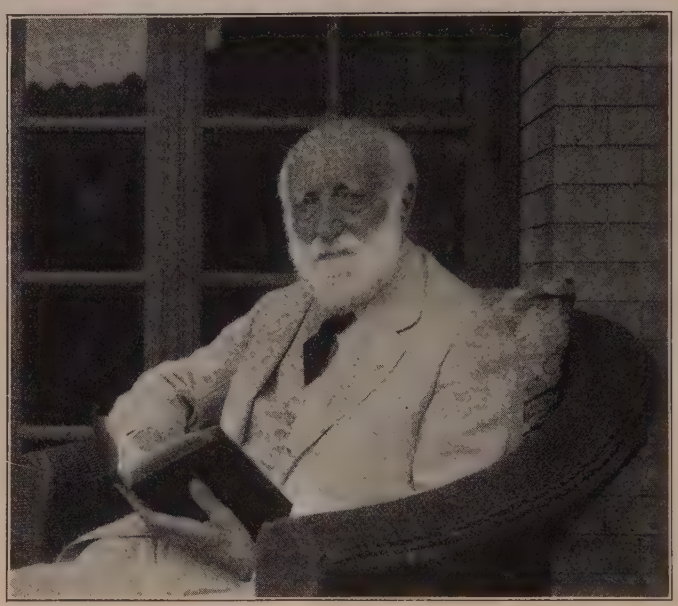
On September 28 the well-known translator and hymn writer of our North China Mission, Rev. Chauncey Goodrich, D.D., quietly slipped away in his ninetieth year. He had just completed sixty years of service on the field—two full lifetimes spent in scholarly work, in song, and in just loving people. We cannot begin to write an estimate of him and his life work. History will do that. The best that we can do here is to give our readers the last message he ever sent to the "Herald." It came but a short while ago. It is directed "to a lady just starting out to be a missionary."

I. I give you *joy.* (See Philippians, the Epistle of Joy.)

There was once a Society of Monks, whose room was adorned with skulls, and whose morning salutation was, "Brother, we must die"; to which the answer came, "Yes, brother, we must die." What a dolorous greeting! We are children of a *King,* and our life is setting toward the morning. Our calling is "a work fit for the hands of an angel, and it holds a joy fit for the heart of an angel." Sacrifice? Yes. And yet Livingstone said, "I have never known sacrifice." If your consecration is complete enough, your joy will far overmeasure all the trials you shall ever know. I wish you joy.

II. Be an *Optimist. Sing,* even in dark times. Have the spirit of a prophet, whose heavens are covered with glorious constellations of promises. When was Isaiah written? In bad times. Never go about sighing your lamentations.

Last century, in the '60's, Rev. William C. Burns worked with us in Peking. He had been a worker with McCheyne. One day he saw his little church in Peking going to pieces. Was he crushed? The next day he came and his face shone (What had he seen?) and spoke words of triumph. The banner of Jesus is Victory, and in our hearts we should carry a song of victory.



DR. GOODRICH, AS LAST SEEN

We are indebted to Mr. Carrington Goodrich of the China Medical Board in Peking for this snapshot of his father. He tells us that the book held by Dr. Goodrich in the picture is a copy of the Mandarin version of the Bible, on the translation of which our beloved veteran labored twenty-nine years.

It is significant that Prof. Hu Shih, so often acclaimed the leader of China's literary revolution, has credited this work with being the first wedge in the recent renaissance movement, and that he considers it an excellent example of "paihwa," or the common language advocated for China's universal use today.

For this and similar work Dr. Goodrich received, in 1917, a Litt.D. from Williams, his Alma Mater (1861).

III. You will need *Winning Power.* And you can have that from the beginning. One day a little daughter of Henry Ward Beecher came to him and said, "Father, what makes you smell so sweet?" He was quite innocent of the reason. Finally, she found a rose in his vest pocket. May you be a missionary who always has a rose in her pocket.

IV. The first chapter of John's Gospel is *full of findings.*

After Andrew had found Jesus, he goes right away and finds his own brother, Simon. You are going out to find some of your sisters; and how many there are of them! How many *millions* of them! And every one a pearl.

Think of it as your great work to find your sisters, and do what Andrew did: *bring them to Jesus.*

CHINA'S JUST GRIEVANCE

By HARRY S. MARTIN

Principal Martin of Lu Ho Academy in Tunghsien, a suburb of Peking, strikes at the root of much of the trouble in China. Be sure to read the two appendices.

THOSE early weeks in June showed that there is a persistent feeling among the Chinese people that they are being oppressed by foreign countries. They resent the unequal treaties which have been forced upon them. They resent not being able to manage their own affairs; and most deeply do they resent the feelings of superiority which the white people exhibit on many occasions.

As an illustration of this last point let me tell you of a situation that we have to meet every winter here on our campus. On the academy grounds we have a good-sized pond, which furnished excellent skating in the winter. Both the pupils of the American school [school for children of missionaries, etc.] and our academy boys have the right to skate on it. Each school has its own hockey rink, and there are sometimes matches between the two schools. These go off well, but often trouble arises in just the daily skating of all the students. Last winter I called our hockey leaders together and asked what we could do to create a spirit of comradeship among all the skaters. The leader, a young fellow of clear head and good heart, said: "It is not so much in what is done as it is the attitude. Some of the American boys have the attitude of looking down upon us. We resent that, and sometimes some of our boys retaliate in ways that most of us do not approve."

It is this attitude that lies at the bottom of much of the misunderstanding. This was forcibly brought out in meetings of Christian teachers just after the riots. One young professor who had lived most of his life in Shanghai said, "You people here in Peking have no conception of the general attitude the foreigners in Shanghai have toward us Chinese, no matter what may be our education." The story of the sign over the gate of a public park in Shanghai which is purported to read, "Dogs and Chinese not allowed here," may not be absolutely true, but its spirit is too often revealed in what is done.

I append a copy of a letter sent by a group of Americans to the chairman of our Senate's Foreign Relations Committee, Senator Borah. This statement makes clear the attitude of most of your missionary friends on the field. I am also sending a statement of Peking Chinese Christians which I think is excellent. Even in the most trying time, when feeling ran highest, the more intelligent Chinese were insistent in their emphasis that this was not an anti-foreign uprising, not a repetition of the Boxer movement, but a stand for fair play and just treatment.

The present outlook appears to me more hopeful than it has been for some time. The conference which President Coolidge has called according to the provisions of the Washington agreement to convene here in Peking, may prove one of the landmarks of history. Tariff autonomy will ostensibly be the important point on the agenda, but no one denies that extraterritoriality—by which foreigners receive special protection by their own soldiers and have justice meted out to them by their own courts—and the problem of the "unequal treaties" will come in for a large share of the discussion. Fascinating Peking will be even more interesting than usual this winter, with its groups of diplomats, experts, correspondents, and curious visitors.

We have been pleased by the stand taken by our government in this matter. While there may be cases where the United States is open to criticism in her dealings with China, yet on the whole, the history of the relations of the two countries is a powerful asset to the Americans living in China. It is not only good religion, but good business policy to be liberal and sympathetic. There will doubtless be times when we shall be disappointed in the turn of affairs, but we must go on believing that in the long run kindness, and not force, will accomplish what we desire.

China is such a tremendous country, there are so many elements that enter into conditions here, that it is hard even for us who are on the ground to see straight. There are many disturbing factors, it is true, but our faith in this people and the work they have to do in bringing the kingdom of righteousness and love to this old work is as strong as ever. It is well for us to keep in mind that a fourth of the people of the world are Chinese. And we realize, too, that the Chinese race is the equal of any on the face of the earth. Our task is to help East and West in common ideals and life—the life of love.

A LETTER SENT TO SENATOR BORAH

By Americans in China in July, 1925

Honorable Sir:

We, the undersigned American citizens, resident in North China, have read with great interest the press dispatches reporting your stand in favor of the retrocession of extraterritorial rights and opposing armed intervention in China.

While refraining, as yet, from passing any public judgment with regard to the events in Shanghai of May 30 and following, which we believe to be but an incident revealing deep and new undercurrents of feeling in the Chinese nation, we venture to address you in

order to express our approval of the stand you are reported to have taken. We believe that the United States should take such a position, for the following reasons:—

(1) We regard the present Chinese nation-wide movement as the expression of a growing patriotism, which is fundamentally not anti-foreign, but which is a justifiable protest against existing treaties no longer acceptable to a self-respecting nation. We believe that this movement shows an increasing and healthy interest, on the part of the Chinese people, in the affairs of their nation and a growing inclination to express public opinion on public questions. We feel that on such an interest of a people in their national affairs and on enlightened public opinion must be laid the foundations of any democracy.

(2) We believe that non-intervention and the expressed purpose of retrocession of extraterritoriality will serve to assure the Chinese nation of our continued and increasing friendship, and that such an act of international good will, at such a time, will do much to allay what fear or suspicion there may be in China of foreign aggression or oppression, and will create an atmosphere favorable to the solution of the present difficulties, and to mutual understanding and good will.

(3) We are convinced that, not to mention personal safety, American enterprise in China, particularly business and missionary enterprise, is fundamentally dependent for its success upon the friendship and good will of the Chinese people. It is upon this solid foundation that we desire to have our work rest, rather than upon unwelcome treaties or armed force.

(4) We feel that conditions in China have reached a point where extensive military intervention in the present situation by foreign powers, in order to protect foreign enterprise, would, so far as the missionary work is concerned, not only alienate the good will of the Chinese, but practically render useless any further attempts by foreigners to preach the Christian message of love and human brotherhood in this country.

SAMPLE OF POSTERS USED BY STUDENTS

In conclusion, we would not presume to outline the actual steps to be taken, but we would express the eager hope that our Government will avail itself of this great opportunity for proving again its sincere friendship for China and, by whatever measures seem best, will accord the most generous treatment possible to this great nation at this critical moment of her spiritual awakening.

(Signed by 211 Americans.)

AN APPEAL TO THE CHRISTIAN PEOPLES OF THE WORLD

FROM CHINESE CHRISTIANS OF PEKING, IN JUNE, 1925

We, Chinese Christians of Peking, deeply deplore the Shanghai incident of May 30, in which a number of Chinese students were shot down by the police of the International Settlement, and are greatly concerned as to its possible effect upon interracial relations between the Chinese people and Western nations and the future of the Christian religion in China.

Without pre-judging the case, we are grieved at what seems to be too ready resort to extreme measures in dealing with unarmed youths, whose "crime" was not any premeditated plan to subvert law and order, but speaking in public to protest against what they regarded as a wrong done to Chinese industrial workers by Japanese mill owners during a strike. The shooting and the subsequent military demonstration by the Western powers we greatly fear will tend to create in the popular mind the impression that Western nations are militaristic and imperialistic, and rely upon superior force to exploit Asiatic peoples, which will necessarily lead to further estrangement and misunderstanding. In the eyes of the Chinese people Christianity is identified with the dominant nations of the West, and any action on the part of their representatives in China which seems to contradict and discredit its ethical teachings can do incalculable injury to the Christian Cause in China.

We are glad that steps have been taken by the governments concerned to find out the real facts in the case as a basis for a just and righteous settlement. We venture to call the attention of all those who have the interests of world peace at heart to the fact that what seems to be at the bottom of the bitterness and misunderstanding, of which the Shanghai incident may be regarded as a spontaneous outburst, is the sense of injustice done to China and the Chinese people by the maintenance of legalities based on treaties exacted from China in the past as fruits of war, whereby foreign nationals enjoy unfair advantages over the Chinese in their own land. Any fundamental solution must involve the removal of such irritating causes through treaty revision.

We have been cheered by the growing sentiment among Christian peoples of the West in favor of peaceful means instead of armed force for the settlement of differences between nations, and the application of the Christian principles of justice and brotherliness in international and interracial relations. We believe that Christians of the world have in their hands the secret for helping mankind to get out of the unhealthy and poisonous atmosphere of hate and suspicion and for ushering in a better day of mutual trust and helpfulness, if they would courageously follow their Master's voice to love one another irrespective of racial and national lines. Theirs is the opportunity to be Peacemakers among nations. "Blessed are the peacemakers for they shall be called sons of God."

(Signed) UNION OF CHINESE CHRISTIANS OF PEKING.

THE LITTLE RASCALS OF SHOLAPUR

BY ELIZABETH CAIRNS

Betty Cairns (B.) is the first trained family case worker to be sent to India by our Foreign Board or any Mission Board so far as we know. A graduate of Smith College and of the New York School for Social Service, she went to India in 1924, to work in one of the Settlements among the so-called criminal tribes—people who belong to the robber castes. She is closely associated with Miss Ella Hoxie (I.), who has charge of the school work. Their support is partly met from government funds.

MISS CAIRNS

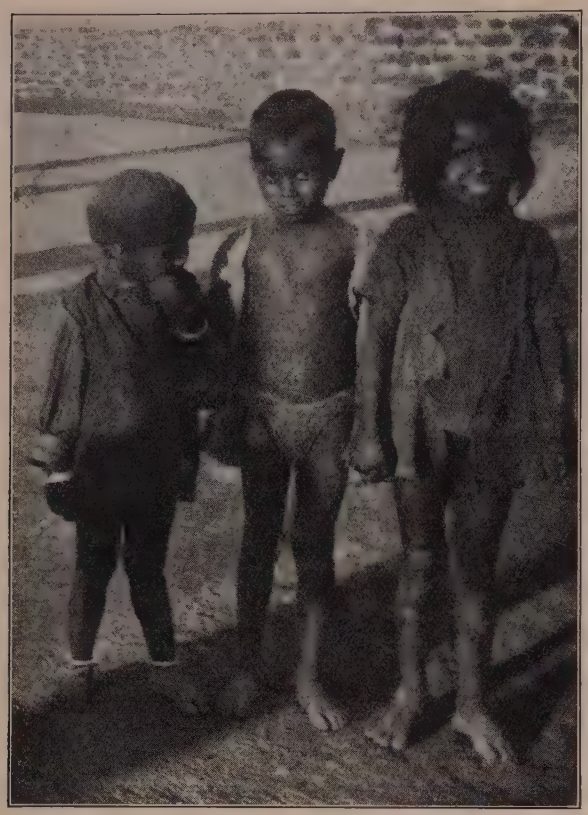
ALTOGETHER there are over 4,000 people in the two Sholapur settlements. Ours is the largest in the Bombay Presidency, the second largest having about 2,300. There are sixteen settlements in the Presidency, all under the British Government. Of the two settlements in Sholapur, one is in the city and one about two miles outside. It is in this outside one that our new bungalow is being built, and it is there that all the "Crims" are eventually going to be moved. The Government is putting up all kinds of new buildings to accommodate the new inhabitants: more school buildings, staff headquarters, offices, a dispensary and maternity home, and temporary homes for the "naughtiest" boys and girls, who are still trying to follow in their parents' footsteps.

It will be quite a city when it is finished. Umedpur will be its name, that is, "City of Hope"; and truly it is a hopeful place—a place where we can get at these people, who would otherwise be wandering about bent on evil ways of earning a living, and can teach them how to earn an honest wage; and, better still, can tell them, not about a god of thieves, but about a God of Love, who cares intensely what kind of lives they live. It is a wonderful work to be in, and I am thankful every day that you folks at home are backing us up and that we can be here because you make it possible. We've chosen a Marathi name for our new house, which, written in English, looks like "Mukta Dwar," and it means "Open Door."

The little "Crims" are fascinating young rascals and one can't help loving them. Whether they have any clothes or not, they all have ornaments of one kind or another. We consider one pair of earrings quite enough, but not so these little creatures of nature. They usually have their ears pierced several times, a ring dangling from their noses, necklaces,

ALL READY FOR THE CAMERA

Criminal tribes group near Sholapur. The little hut is home for a large family



"Fascinating Young Rascals"

bracelets and anklets which "make music wherever they go." These little *wallahs* wear as few clothes as the law allows—and that amounts to very little. When they do get a bit of rag that might be a partial covering, where do you suppose it goes? They put it on their heads! But these little robbers have untold possibilities for lives of usefulness and potentialities are beginning to be released by education.

There are over a thousand children in the schools. At present most of them leave at the age of twelve and go to work in the cotton mills as "half-timers"; and at the age of fifteen they go on full time. Sholapur is a big and growing industrial city, having six large cotton mills, and most of our settlers work in the mills.

Last Sunday morning we had the two settlements together—that is, we had the school children all together for a big time. A most interesting program was rendered. The veranda of one of the school buildings was the stage, and on the ground in front of it were squatted row after row of wriggling little brown humans. In each settlement is a "Bhajan Band" consisting of certain children who sing to the accompaniment of Indian instruments. They sang their *bhajans* with a vengeance, each settlement trying to outdo the other. It was mighty good singing, too.

Then they pulled off a whole string of funny little dialogues. In one stunt a poor, wee chap had to represent a tree, and to indicate a tree he was swathed about with branches until he looked decidedly miserable. That stunt was at the end of a long program and he had been dressed up in branches since early morning! The day before, when they were having a dress rehearsal, the goats all made a dive for the human tree and had a feast on his costume.

In a number called the Paper Cap Song all the singers, at a certain point in the song, pulled paper caps from somewhere out of the nowhere and put them on. It was amusing to see one little fellow singing away lustily with his paper cap his only adornment!

Some of us went to the last annual Inter-Settlement Conference in Gadag. On the way we spent about ten days at the home of Mr. Starte, the government officer of all the settlements of the Presidency. He is a fine brand of Britisher, who has been in the work for seventeen years.

We were taken to see the forest settlements. They were way off from any kind of civilization in the heart of the forest belt. Some of the men cut the wood in the forest and others work in the sawmills. The worst characters are put in these settle-

Continued on page 580

All Dressed Up for the Governor's Visit

THE BOOKSHELF

WATCHMAN, TELL US OF THE NIGHT

Words by John Bowring, 1825
Music by Lowell Mason, 1830

From *Hymn Stories*. By Elizabeth Colson. The Pilgrim Press, Boston and Chicago. Price, $1.25.

This is a great missionary hymn. Many people think it the greatest ever written. It is also called an Advent hymn. Advent means "a coming," and surely even today the whole world is preparing lovingly and with happy excitement for the birthday of Him who came to bring life, and to bring it more abundantly.**

The lines tell a story that is full of romance and charm. If that story is told and the hymn is sung while the meaning of it as hinted at in the story is still fresh in the minds of the children, further explanation will be unnecessary.***

The story: It was midnight—time for the watch on the city wall to change. The night was divided into three watches—evening, midnight, and cockcrow. The watchman, who was to take the night-watch, took his place on the great wall of the city, and the evening watchman disappeared down a steep flight of stone steps and made his way through the city streets to his home.

It was time for the night call. The night watchman stood listening for it. Yes, there it was, sounding clearly from the watchtower far down the great wall—"Night watch, and all is well!" He repeated the call and heard it again and again from the towers on the wall of his city, and then the call came faintly, but distinctly, from the walls of other cities just visible in the starlight far off on the shadowy plain.

For some time the sentinel of the night watch stood like a statue, watching the narrow roads that wound like silver ribbons; listening, that no sound should escape him; for it was his duty to watch for companies of bandits who might try to enter the city in the night. The cool night air fanned his forehead, and the starlight made the stones under his feet gleam white. He thought of wonderful words he had heard that day; for from an old scroll a great and wise teacher had read to an eager company that some day God would send his Son to live upon the earth, and that this Son of God would bring help to the people. He would be like a light in darkness, for he would show them the way to live. The watchman lifted his eyes to the dark-blue night sky, and seeing there the wonderful stars in their places, he remembered that the teacher had read about a new star which would come in the sky to tell those who were watching that Jesus, the Son of God, had come.

"The star may already be there! Perhaps if I were not so dull I could find it," he muttered.

Then he started, for something moved on the plain. Had he really seen travelers on the road far away, or was it only the shadow cast by a little cloud crossing the moon? He watched intently. Yes, now he could see that a company of people were on the road and coming nearer.

"Travelers, and they may mean no harm," he thought.

Soon the travelers came so near that they could see the watchman as he stood there on the wall, and one of them called in a friendly voice: "Watchman, tell us—will the night soon be over? You can see so far from your high place; we are weary and long for the light, that we may see our path."

"Perhaps they, too, know of the great prophecy. I will answer them as one who understands," thought the watchman, and then he called, "Traveler, in the sky above the mountains a star will soon appear—so the prophets tell us—a star beaming with glory."

The traveler's voice came again: "Watchman, does the brightness of that star mean that we may hope for happiness?"

"Traveler," called the watchman, "the star I tell you of will bring the morning, for then God's promised Son will have come to show us the way."

Again the traveler called: "Watchman, I can almost see that star rising over the mountains! Will the star brighten only this plain and these hills? Will the way be made clear just to you and to me?"

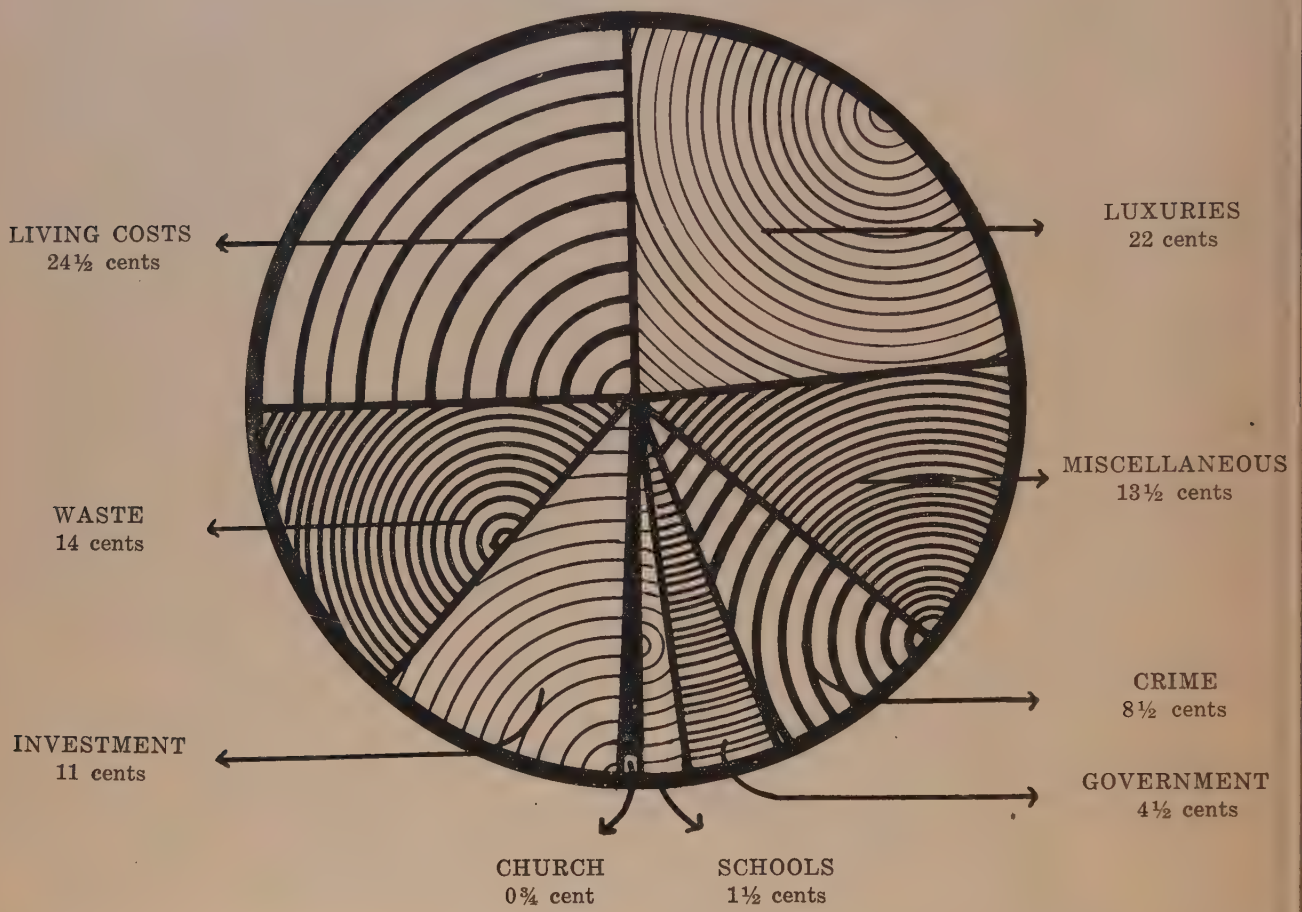
"Traveler," called the watchman, "the star will lighten the whole world! For ages it will shine, bringing blessedness and truth to all who see its light."

The travelers silently went their shadowy way, and at cockcrow the watch changed. The night watchman, still thinking of the star as he went to his rest, said, "Who will go and whom will God send to carry the meaning of that light all through the world?"

This is the story that is told in the hymn we are going to learn. We will take the part of the travelers, and ask the questions, and then we will listen for the answer. (The hymn is sung.)

THE HOME BASE

HOW DO YOU DIVIDE YOUR DOLLAR?



Dividing Dollars

According to a careful study made by the *American Education Digest*, the average American dollar is divided as indicated in the above graph. From it some very striking deductions have been made. Among others, that we "waste more than one-half as much as it costs to live," that we "waste nine times as much as we spend on schools and education," that we "spend eleven times as much on crime and its punishment as for church and religious interests," and we "spend $29 on luxuries for every dollar given to church and religious interests."

As our Congregational people face this new financial year of their churches, the question is a paramount one. In 1924, out of every dollar given to their churches by our people, seventy-nine cents went for current home expenses; twenty-one for benevolences—of all sorts.

In 1926 how are you planning to divide your dollar?

In a day when the opportunity for the extension of the Kingdom was never richer, especially in lands beyond the seas, are we Christian people to be content with our present division of the dollar? Personally, we may be taking much more than three-quarters of a cent out of every dollar. A few, comparatively, take as much as ten cents. A very limited number take more than that. The American Board recommends no arithmetical division of a dollar. It does recommend a fresh study on the part of all of our people of the ratio of money contributed to the church and its allied concerns as compared with what is spent in other ways. We confidently believe that when this division is made according to the dictates of the needs for the Kingdom, the advance of that Kingdom will be greater than in any other era of its existence.

THE A. B. C. F. M. FINANCIAL STATEMENT FOR OCTOBER

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Fund	Income from General Permanent Fund	Totals
1924	$35,571.05	$4,107.06	$497.11	$4,810.81	$7,900.00	$2,814.50	$55,700.53
1925	40,560.25	7,062.03	710.93	5,716.76		2,902.00	56,951.97
Gain	**$4,989.20**	**$2,954.97**	**$213.82**	**$905.95**		**$87.50**	**$1,251.44**
Loss					$7,900.00		

For Two Months to October 31

1924	$48,518.83	$7,096.06	$640.85	$136,233.33	$21,900.00	$5,820.98	$220,210.05
1925	53,637.43	12,253.53	835.99	136,609.42		5,559.50	208,895.87
Gain	**$5,118.60**	**$5,157.47**	**$195.14**	**$376.09**			
Loss					$21,900.00	$261.48	$11,314.18

At this moment, when the Board is facing the problem of its appropriations, and when the coming year is dark with uncertainty, in the first two months a loss of $21,900 appears in the column of Matured Conditional Gifts. It seems quite clear that this is far below the average, and is due to some exceptional gift in the last year's accounts at just this time. But with that figure against us in the scale, the Board's income shows a loss of $11,314 for the first two months of the year.

The encouraging fact is a gain of $5,000 from the churches in these two months, most of it appearing last month, and a further gain of a little over $5,000 from individuals covering the two months. Gifts from living donors have shown marked increases in this month of October.

Woman's Board of Missions

RECEIPTS FOR REGULAR WORK AND BUILDINGS

Three Months, August 1–October 18, 1925

	From Branches			From Other Sources	From Matured Conditional Gifts	From Legacies & Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total					
1924 ...	$69,840.46	$7,584.35	$77,424.81	$5,396.44	$2,800.00	$1,148.63	$2,677.75	$89,447.63
1925 ...	75,237.15	1,130.51	76,367.66	5,265.00	2,125.00	4,126.40	2,472.23	90,356.29
Gain ..	**$5,396.69**					**$2,977.77**		**$908.66**
Loss ..		$6,453.84	$1,057.15	$131.44	$675.00		$205.52	

October 18, 1924—October 18, 1925

1924 ...	$273,087.13	$21,559.72	$294,646.85	$16,827.96	$2,800.00	$21,510.97	$14,680.48	$350,466.26
1925 ...	278,303.77	17,430.88	295,734.65	22,701.45	2,125.00	23,206.71	16,032.14	359,799.95
Gain ..	**$5,216.64**		**$1,087.80**	**$5,873.49**		**$1,695.74**	**$1,351.66**	**$9,333.69**
Loss ..		$4,128.84			$675.00			

A Story of Success

Again the Board was able to go to its annual meeting with a story of success in its treasury. Only once in the past fifteen years have the Branches failed to increase the amount given in support of the regular work. This year the gain has not been so large as was hoped, but that such continuous progress has been made is reason for great rejoicing. At the annual meeting a year ago a goal of $298,300 was set by the Branches, involving a gain of $3,670. We have not reached this total, Branch gifts for regular work and buildings having been $295,734, a gain of $1,087. In addition to this, there has been an increase in gifts for regular work from sources outside of the Branches of $5,000, and in interest of $1,350.

The year's legacies include $59,000, the generous remembrance of Miss Lucy W. Burr, who was long a director of the Board and always a devoted friend. Also through the will of Mrs. Henry D. Noyes, a

former director, we have received $10,000 to establish a fund for medical work in memory of her son. The smaller and undesignated legacies have provided more than usual for the support of the work.

The Young People's Department has made valuable contribution to our total, as follows: Young Women's Societies, $9,110.74; Mission Bands and Junior Christian Endeavor Societies, $2,286.28; Cradle Rolls, $1,114.07; Sunday Schools, $9,189.12; and Young People's Societies, including Christian Endeavor, $1,916.04; totaling, $23,615.25.

In accordance with our method of financing the work, the reduction in expenditure along several lines during the last year has also increased the amount available for the appropriations for 1926. The travel account, which was abnormal last year, is this year only $21,000; and home expenses, partly because of reduction of the budget of the Commission on Missions, have been $3,000 less than estimated. As a result, the new year begins auspiciously with $225,781 in hand for the missionary work of 1926. This is more than we have ever had before, yet the estimates for 1926 from the missions call for an even larger total.

An Idea for Other Branches

Norfolk and Pilgrim Branch, which is to observe its Golden Anniversary in 1927, is already laying plans. One of them is to secure a fund made up of "memorial gifts" of ten dollars each. "Gold" certificates are issued to the donors. Auxiliaries are pleased with the idea and are taking this way to honor the memory of faithful and beloved workers who have passed on. Individuals are giving in honor of mothers or other relatives who were devoted to the cause. At a recent Branch meeting, fifty memorial gifts were pledged, and not all were in the name of the dead. Some were meant to honor the living—notably one for Mrs. Sneath, Branch President, and one for Mrs. A. A. Lincoln of Wollaston, a dearly-loved vice-president for many years, who, though feeble and aged, still follows the work with deep interest and prayer. The gifts are to be used for a teachers' cottage at Capron Hall, Madura.

Recent Deaths

Death has entered into our circle of close friends and supporters within the past few weeks. The Board has met with a great loss in the passing of Mrs. Nathaniel T. Bacon of Peacedale, R. I., October 26. She had been ill only four weeks. Mrs. Bacon has been a director of our Board ever since 1919, and a valued member of our Candidate Committee. She was vice-president of Rhode Island Branch for the past twenty-five years, and one who worked closely with her there says: "We shall surely miss her greatly, for she was ever ready to respond to any call—whether for advice, service, or gift doing all with a sweetness and humility as rare as it was beautiful." Mrs. Bacon, who belonged to the well-known Hazard Family, lived in Peacedale nearly all her life, but her knowledge and interest were world-wide, and she was a generous giver to many good causes at home and abroad.

We would speak also of two others who have been devoted workers in our Board circle: Miss Ada Hartshorn, who came to the Board as a clerk in the office in 1882, and served faithfully for thirty-seven years in the order and sales department, received her release on October 24, after many months of weakness. In October also came the passing of Mrs. John Sewall at her daughter's home in St. Albans, Vt. She is known to many as the mother of Carolyn Sewall of Tientsin. Both Worcester County and Florida Branches can testify to her able and loyal service in important executive positions.

Our "Speakers' Bureau"

This has been a record year for supplying speakers for meetings of auxiliaries, branches, and conferences. In compiling figures for our annual report, we find that this office has supplied 405 meetings with missionary speakers, exclusive of tours which have been planned by Branches for their own missionaries. If these tours and those arranged by the Commission on Missions, for which we provide speakers, were included, the total would be well over 500. It has taken a large amount of one secretary's time to make these appointments and carry through all the details, for Miss Smith has tried her best to meet all requests. Our only requirement is that all traveling expenses be *liberally* met, and that the strength of our missionaries and secretaries be conserved as much as possible. Our President has given generously of her services as a member of one of the denominational teams, and just now our Treasurer is in great demand because of her recent return from the Orient.

Imposing Figures

A Denmark woman is compiling a book on the work of Woman's Foreign Missionary Societies of various lands, and Mrs. E. C. Cronk has been preparing the article on North America. A questionnaire from her made it necessary for us to look up some interesting facts about our Congregational Woman's Boards. We were impressed with the grand total of receipts from 1868 to 1925. The three Boards together have received during this period nearly fourteen million dollars. The Woman's Board of Missions alone has a record of $7,684,99

A MEMORABLE MEETING IN BROOKLYN

MEMORABLE in the annals of the Woman's Board of Missions will be the Annual Meeting of November, 1925, because the first important step was taken looking toward unification with the other foreign Boards. Larger meetings we have had, more dramatic ones when the stories from the field are considered, but none in which the necessary business was of such marked interest to the average delegate. Every woman there came with the merger question uppermost in her mind, and with an unusual amount of information about it, due to the publicity which had been given to the report of the Committee of Twelve on reorganization. A Branch Officers' Conference, held the day before the public meetings, paved the way by discussing the recommendations of this committee in some detail. When the proposition was brought to the delegate body on the second morning of the meeting there was apparent a readiness for action, and after plenty of time had been given to explanation by the chair, discussion and questions on the floor, the delegates passed unanimously the following votes:—

Photo by Underwood & Underwood

Ping-wen Kuo, LL.D., Ph.D., founder National Southeastern University, Nanking, is Vice-President of World Federation of Educational Associations; Trustee of China Foundation established by Boxer Indemnity; Leader of Chinese delegation at Baltimore Conference on American Relations with China.

In view of the desire of the churches as expressed in the action of the National Council in accepting the report of the Committee of Twelve at its meeting in Washington, October 22, 1925, and in view of the action of the American Board taken at its Annual Meeting, October 23, be it

VOTED: That the Woman's Board of Missions approves of the unification of its work with that of the American Board.

VOTED: That the Directors of the Woman's Board of Missions be directed to prepare plans for such unification and to report at a future meeting of the corporation, and to this end they may appoint such committees as may seem wise.

Naturally, all that will be involved in reorganization is not yet known, but, as one delegate pertinently reminded us: "There is always a *why* and a *how;* if the reason for such action is compelling there will be a way." One of our wise Branch officers stressed the importance of "staying where we are till the new structure is ready." And our president, in her closing message, begged the women to continue the splendid work of former years. (See Mrs. Warner's article on page 547 of this issue.) To this end the delegates voted to endeavor to raise this coming year $301,500 for the Pledged Work of the Branches, an advance of $5,766 over last year's gifts.

The workers of New York State Branch did their utmost to make this a memorable meeting, and their careful planning and warm hospitality were much appreciated. The president, Mrs. Warner James, seemed omnipresent. Plymouth Church was an ideal meeting place, not only for its historic associations, but because of its pleasant, homey interior and its convenient parish house.

The evening usually devoted to a reception was the occasion for a "birthday party," for New York State Branch was celebrating its fiftieth birthday. A huge cake with fifty candles was a colorful feature, as was also the young woman in gay red Japanese costume, who bore a box containing $7,500, a part of the Branch's Jubilee Gift to be used for a new dormitory at Matsuyama. This amount was increased next day to $8,500, and more is to follow.

Turning to the program, the number of men speakers was noticeable, and each had a strong message, which bore on the theme, "Christ Our Peace." Fortunate indeed were we to secure a man of such world-wide reputation as Dr. Cadman. His eloquent address on "International Justice and Good Will" was later followed by a forceful one from Dr. Huget of Brooklyn, on "Working in Concert for the Common Weal," which opened equally wide horizons. Dr. James L. Barton and Dr. Ping-wen Kuo made a fine team for the public evening session. This learned and versatile Christian Chinese educator packed an enormous amount of information and clear, constructive thinking into his address on the "New Situation in China." It was one of the high points of the meeting.

Prof. T. H. P. Sailer of Columbia, an apostle of missionary education, was heard with great enjoyment at another session. Nine women missionaries told of their work, and there were nationals from China, the Philippines, and Latin America, as well as student volunteers, who spoke briefly on the "Contribution of Youth to World Peace."

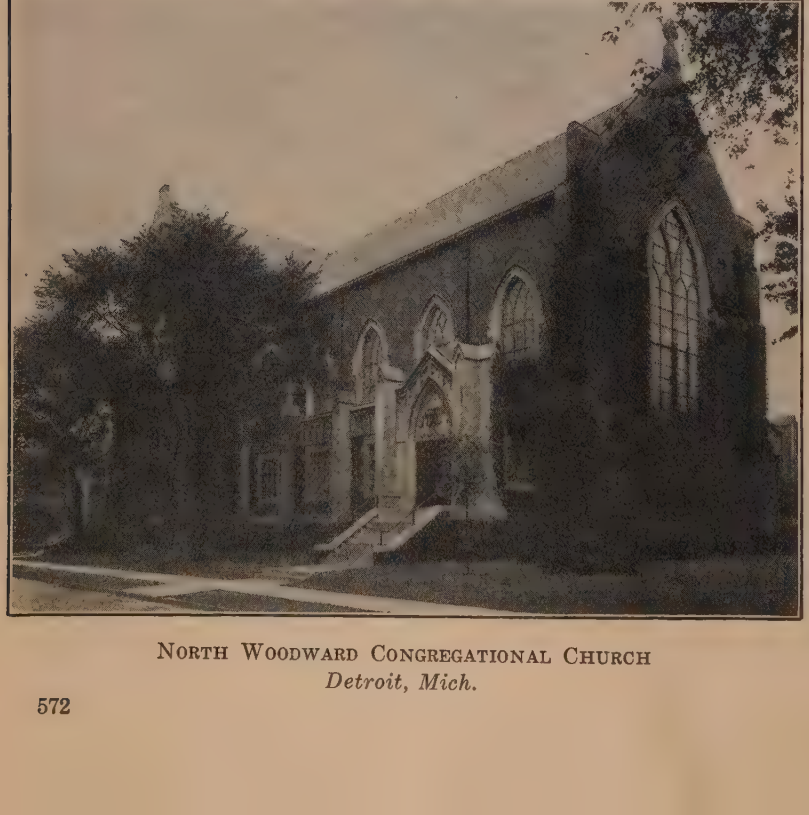
Altogether, it was a time of stimulus and refreshment, of happy fellowship, and of renewed purpose to go forward, even though the way leads into untried paths. An invitation to hold the Annual Meeting next year in Worcester was gladly accepted.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR ANNUAL MEETING IN DETROIT

A VOTE to unite with the other Woman's Foreign Missionary Boards and the American Board, in accordance with the plan adopted by the National Council in Washington, was the outstanding feature of the fifty-seventh Annual Meeting of the Woman's Board of Missions of the Interior, November 3 to 5, in the North Woodward Congregational Church, Detroit, Mich. The action means that inside two years this historic Board, one of the earliest groups of all women's organizations in America, will cease to function as a separate entity, and will merge its activities in the general missionary effort of the denomination. The changes, however, will be mainly in centralizing the national organization and the work on the foreign field. It is expected to keep up the activities of the local church and auxiliary very much as they exist at present. The resolution unanimously adopted at Detroit reads as follows:—

"Resolved, That in accordance with the desire of the churches, expressed through the vote of the National Council, the Woman's Board of Missions of the Interior declares its readiness to take steps toward unification with the American Board into one organization, and toward complete unification of the work on the mission fields, with the expectation that the unification will be effected by January 1, 1928.

"It is understood that in working out the plans of unification especial care will be taken, in accordance with the recommendation of the Committee of Twelve, to conserve the effectiveness of the Woman's Boards as collecting and educational agencies."



NORTH WOODWARD CONGREGATIONAL CHURCH
Detroit, Mich.

That this change did not mean the death of the Woman's Boards, but rather their translation into a wider field of usefulness, was emphasized by Miss Mary D. Uline in her report as Home Secretary. In the new day which is breaking in our denominational life, she maintained, the women of the Interior will be called upon to play an even larger part in a greater task than has been entrusted to them hitherto.

The treasurer's report showed the W. B. M. I. closing its year with a debt of $33,000, of which $10,300 is carried over from the year 1924. Receipts on apportionment from the churches were $7,600 less this year than last, but receipts from miscellaneous sources and conditional gifts showed a considerable increase.

If the raising of the budget for regular work has been a task of uncommon difficulty, on the other hand, the extraordinary effort made in the Branches for the Kobe College Building Fund Campaign has been crowned with a very considerable and praiseworthy success. Toward this object $43,680 has been paid into the Board treasury during 1925, and more is being held in the Branch treasuries, waiting the completion of the state quotas. A special Kobe College luncheon was held Wednesday noon at the Annual Meeting, and here the delegates reported on the condition of the campaign in their respective states. The report showed a total of $95,959 paid into both Branch and Board treasuries toward a goal of $150,000 accepted by the states. The delegates present were authorized by the women of their Branches to pledge the completion of the fund by January, 1927. Kansas and Indiana have already surpassed their quotas, while Michigan, on approaching its goal of $15,000, has raised it to $20,000. The work of the Branches is only one division of the Kobe College Building Fund Campaign, toward which some $60,000 has been pledged already as special gifts from outside sources.

Special recognition and honor was paid to Mrs. S. E. Hurlbut, retiring treasurer of the W. B. M. I., who is resigning on account of ill health, after twenty-six years of devoted and unremunerated service in the office. Miss Elizabeth J. Hurlbut, for two years the very capable assistant treasurer of the Board, was elected to the vacant office. The responsibilities of assistant treasurer were assigned to Miss Margaret Lyman, who, as a very active member of the Board of Man-

gers, has been for years familiar with the work f the W. B. M. I.

The report of Mrs. Lucius O. Lee, foreign secre- ary, upon the work abroad, emphasized two things: 'irst, the problems of keeping the work adequately taffed, because of the ill health which too often reaks down missionaries about the time they have ompleted their training and plunged into the whirl f their duties, or because of family conditions vhich recall them to their homes. Second, the tatesmanship shown by our missionaries in deal- ng with delicate international situations on sev- ral of our foreign fields. In China and Turkey the riction comes from an effervescence of nationalism mong the people, and especially among the young eople; in Japan, from a natural human resentment gainst certain effervescences of nationalism and ace prejudice in America; in Portuguese West Africa, by the suspicion on the part of the ruling Portuguese that the missionaries are, in some ashion, disguised agents of American imperialism, nd by the fact that the missionaries cannot ap- rove of the official Portuguese policy toward the atives. Among all these difficulties the Congre- ational missionaries have been able to steer their vay with tact and success. It is a cause for con- ratulation, said the report, that in the midst of tension far greater than that caused in China y the overthrow of the Manchu dynasty, all the nstitutions in which the W. B. M. I. has a share emained on friendly terms with their students and vere crowded at their opening this fall.

Turkey and the opportunity opening there for work among the Moslems was stressed so heavily throughout the program, that one speaker flippantly remarked it seemed like the last week in November instead of the first! Ernest W. Riggs, secretary of the American Board, made one of the principal addresses of the session upon "The Old Gospel for a New Turkey." He described the astounding trans- formation which in a few years is changing Turkey from a fanatical Oriental despotism into a rational- istic Occidental republic, and spoke of the encour- agement given to the American Board schools by officials of the Angora Government, and the way that the Turkish students are crowding into them now that the subject Christian peoples are gone. Formal religious teaching in the classroom is for- bidden and chapel attendance cannot be required; but teachers find their Mohammedan students as- tonishingly quick to catch the spirit of the schools and to inquire for themselves into what is the cause of it. Membership in an organized Christian church does not appeal to them, but the personality and ideals of Jesus of Nazareth—there is something to claim their allegiance. Missionaries in Turkey at present are not laboring to proselytize, but are try- ing to bring about changed lives.

Miss Charlotte R. Willard of Marsovan was pres- ent, and just ten years after her heroic journey across the mountains to rescue her Armenian school- girls who were being deported by the Turks, she told a new story of working for the benefit of the

Continued on page 579

COMPARATIVE TABLE OF RECEIPTS FOR REGULAR APPROPRIATIONS TWELVE MONTHS, ENDING OCTOBER 18, 1925

	App. Churches and Auxs.	Non App. Th. Off. and Life Membership	Other Sources	Miscellaneous	Income from Funds	Total
1924	$172,060.75	$8,285.74	$21,720.98	$28,532.15	$5,534.53	$236,134.15
1925	164,432.47	9,861.79	18,345.40	35,357.20	5,458.91	233,455.77
Gain		1,576.05		6,825.05		
Loss	7,628.28		3,375.58		75.62	2,678.38

Receipts for 1924 work, $12,721.15.
Unpaid balance of $10,278.85 on 1924 is included in 1925 Deficit of $33,000.00.

Receipts Not Available for Regular Work
October 18, 1924, to October 18, 1925

	Building Fund	Kobe Fund	Special Objects	From Legacies and Matured Conditional Gifts	From Conditional Gifts	Miscellaneous Trust Funds
1924	$10,636.70	$12,854.24	$4,096.21	$14,878.24	$9,000.00	$2,980.30
1925	21,601.54	43,680.06	1,772.91	21,408.89	20,500.00	2,873.30
Gain	10,964.84	30,825.82		6,530.65	11,500.00	
Loss			2,323.30			107.00

The Year's Finances

Our fiscal year closed October 18. These tables how the final receipts. We would be glad to mail printed copy of the Report of the Treasurer to ny one who may send a request to us for it.

The amount received on Apportionment lacks 22,000 of the accepted Apportionment. The Deficit or our work each year for the last two years has een approximately $22,000. If the churches could only meet their Apportionment in full, our present work could be carried without debt. Then it would be possible for us to enter without any deficit when the merger of the Societies is consummated in January, 1928.

The generous response of our many friends toward our Regular Work and Building Funds and Kobe shows that they are ready to help. They feel the cause is worth every effort.

MISSIONARY PERSONALIA

Expressions of grief and bereavement over the passing of Dr. Frederick Bridgman, of Africa, come to the office of the Board nearly every day. Dr. J. D. Taylor, of Durban, co-laborer with Dr. Bridgman for many years, gives a glimpse of what a loss his death meant to Africa. He quotes from a letter written by Dr. G. T. Loram, Native Affairs Commissioner of the Union of South Africa. Dr. Loram says:—

"Death has been busy amid native workers recently. I was grieved to hear of the death of Mr. Laney, Magistrate at Mount Frere. I was shocked when my dear friend, Walter Carmichael, R. M., of Enqcobo, died so suddenly. And I was almost overwhelmed when I saw in the *Star* the news of Dr. Bridgman's death. I walked out in Rheinallt Jones's garden to get my bearings. It seemed to me as if the bottom had dropped out of things, when suddenly I looked up and saw the trees bursting into life again with the coming of spring. Then I saw the folly of despair; then I realized that God would repeat His work, and would send us many more Laneys and Carmichaels and Bridgmans to carry on His work."

At the Founders' Day observances at Mount Holyoke College on November 4, the degree of Doctor of Letters was granted to Miss Emily R. Bissell, *in absentia*. Miss Bissell, a missionary in India, under the W. B. M. I., was a non-graduating member of Mount Holyoke's class of 1883. Her father, Rev. Lemuel Bissell, was a missionary of the American Board in Ahmednagar from 1851 to 1891, and Miss Bissell was born in India. She is now located in Bombay and is doing important literary work.

A little book, by Rev. Edward W. Felt, of Sirur, India, entitled "Jonah —A Tract on World Brotherhood" has recently been published in both English and Marathi. One of the home friends sent Mr. and Mrs. Felt a large sum to use as they saw fit. Most of this went into a fund to help needy sick folk. Other friends have been most generous in their response to the needs of the station.

Dr. Rose Beals, of Wai, India, writes of taking part in programs arranged by the Government for teaching the women of India how to take better care of their babies. These programs started in Bombay, and there were exhibits and lectures and demonstrations and lectures which lasted a week, so it was called "Baby Week." Later, Government pressed these programs into smaller centers. Dr. Rose Beals and her husband, Dr. Lester Beals, spoke on the Satara program, and also in Wai.

On another page we are announcing the death of Miss Margaret W. Melville, for many years the missionary in West Africa of the Canada Woman's Board, and our own Woman's Board of Missions. Miss Melville had been suffering for some months with pernicious anæmia, and was cared for, during the last weeks of her life, by her sister, Miss Helen, who had come home from Chisamba, West Africa, to be with Miss Margaret. A beautiful service was held in Olivet Church, Toronto, Dr. Gunn and other ministers officiating, and the church being filled with friends from the Toronto district. The Canada women, while deeply moved by her death, are eager to forward the work which she laid down. Miss Helen Melville, after resting and

Concluded on page 576

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METHODS AND PROGRAMS

TWO CHRISTMAS SUGGESTIONS

I. The Christ Child Table

This little picture gives a glimpse at what has oved to be not only a form of expression and lov- g service at Christmas time, but a real education d inspiration to the children of the Primary De- rtment of Holden, Mass. Christmas begins early that Department. It begins the first Sunday of ecember, when the Christ Child Table is set with s tall candle for the birthday of the King, and e little tapers, one for each member of the epartment. Then week by week the pennies, spe- ally earned or specially saved, or specially sacri- ced—only new ones, never a tarnished penny— e scattered on the shining, white cloth. The ing's birthday Sunday is the best of all. The rcle is suddenly quiet as they think back to those rst birthday gifts in a manger, and sing together e Jesus birthday hymns. The money goes, of ourse, to light some darker place as He would ave us light it. China, Japan, the Near East— l share in the blessing of the Christ Child Table.

II. A New Christmas Program

Many people are writing in now to ask what e have in the way of a Christmas program which ill be simple, yet dramatic and telling, to use all ie Sunday school if possible, and not in any sense cheap or trashy." We consider ourselves very ortunate in having secured from the Presbyterian oard an excellent program of this sort, which we re able to offer at a very low price. *Gifts for the hrist,* by Elizabeth Edland, contains some of the ne old hymns of the church, but with one or two ovely new pieces of music—one of these an anthem or a girls' choir; the second, "What Can Thy Little hildren Bring," arranged for the Primary Depart- ient; and a third, "The First Noël," to be used n connection with the tableau of the Shepherds and ie Magi, which is also a part of the program. The ain feature, however, consists of the filling in of ie Christmas olla, or surprise jar, a symbol of estivity in Mexico. The Christmas sprites and the ildren bring their gifts to the King and place em in the olla for their South American friends. is beautifully and effectively arranged, the dra- atic work to be done by the Junior Department, ie final climax being the little story to be told by ne of the children. Such is the simplicity of the rogram, that the dramatic tableau could be omitted ithout absolutely destroying the value of the rogram.

We shall be glad to offer these programs free o any school taking up a special Christmas offer- ng for the work in Mexico and the Philippines of the American Board and the Woman's Boards. The program will, in this case, be a fine culmination to the missionary programs of the school through the fall months. For schools giving at some time during the year, but not taking a special Christmas

Concluded on page 582

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MISSIONARY PERSONALIA

Concluded from page 574

recovering from the strain of the last months, will probably go back to Africa.

In writing of the Japanese-American relations, Rev. C. M. Warren of Miyazaki says: "It really seems that our friends here . . . are kinder than usual, in order to show that against us personally they have no ill feeling. . . . We have tried to enter into every opportunity offered." Mr. and Mrs. Warren "attend all the school functions in the city—anniversaries, graduations, athletic meets, etc.," and at the graduating exercises of the Girls' Industrial High School, Mr. Warren was asked to address the graduating class in the presence of 300 girls and a hundred or more parents and guests. Another mark of friendliness was the invitation to Mr. Warren to join the "Miyazaki Club"—a sort of Rotary Club, made up of representatives of all professions and many lines of business.

Dr. H. B. Newell, member of the Japan Mission at work in Seoul, Korea, includes, besides his more public activities, teaching a Bible class for young business men, who meet in his home, and who have taken the name "Knights of the Round Table." He also lectures at the "Y" night school, whose 200 students (a third of whom are Japanese-speaking Koreans) furnish an inspiring audience. Mrs. Newell has, in their home, a number of classes for girls and women—Bible classes, English classes, classes in knitting, sewing, cooking, and home problems. Always, she says, a part of the time is given to Bible study, or to a Christian address by some invited speaker. This work, both for men and women, in the missionaries' home, as always, is especially welcome and effective.

Hon. G. Bie Ravndal, for the past fifteen years Consul General at Constantinople, has been transferred to Zurich, Switzerland, and left Turkey for his new post early in October. Our Turkey Staff speak of his great friendliness to all, and of his interest and helpfulness in the difficult situations which arose during his service in Constantinople.

Dr. Josephine Kennedy (I.), of Kienning, China, home on furlough from the Shaowu Mission, has this to say of an experience in her work: "I went from the Shaowu Women's Hospital into the interior to accompany two teachers, expecting to stay three weeks. Patients came pouring in—a six-day trip over the mountains on their own feet. I gave 4,000 treatments in four months, with the aid of one Chinese nurse. The nearest place to procure medicines was four days' away. Twelve dollars converted the place into a six-room hospital. Patients brought boats and slept in them on the river across the street."

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A Traveled Chair

Miss Millard on the steamer chair "Steady," that has taken five voyages between India and America, and is good for a sixth!

Miss Anna L. Millard (I.), who founded the Blind School in Bombay a quarter of a century ago, and has carried it on ever since, is now in this country in feeble health, having retired after thirty-eight years of service. She traveled alone from India, but it was arranged that she should have special attention from a fine Scotch nurse who had a stateroom near hers on board ship, and that she should be met and looked after in London, Liverpool, and Boston. Her courage and optimism as she left Bombay were remarkable. Her anxiety for the future of the work into which she had put her life weighed greatly upon her until she was able to hand the school over to Mrs. Alden Clark.

Miss Helen Wells (I.), under appointment to Marash, Turkey, arrived in Constantinople August 31 and spent her first weeks at the Girls' Boarding School in Scutari. By September 18 she was settled in Stamboul for a year's study in the Language School. She and Miss Nosser of the W. B. M. are the only missionaries studying at the Language School this fall, in contrast to a large number last year.

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MISSION NEWS

Radcliffe College has adopted Kobe as its Sister College in the Orient, thus following a precedent set by Smith College, which counts Ginling College, Nanking, as its Sister College, and Wellesley, which has adopted Yenching College, Peking. This plan involves exchange of lecturers and students, and, on the part of the American colleges, certain financial aid in the form of scholarships and donations. The purpose is to encourage international good will and understanding, and to promote friendly relations between groups of people widely different in language, point of view, and custom.

The staff of the American Junior College for Girls at Athens has been strengthened by the addition of Miss Dorothy Monte Santo, a former Greek student and teacher, who graduated last June from Wellesley after two years in America. Another graduate of the old Smyrna school has just entered Wellesley. She completed the course at Athens last June, and expects to supplement it with two years at the American college, specializing in chemistry. Her name is Ismene Antoniou.

Miss Lucile Foreman, Principal of the W. B. M. School in Aleppo, writes of growing coöperation with the native people through a new Board of Managers. One of the new teachers is a graduate of the American College in Constantinople, and the new Arabic teacher is a Syrian girl, graduate of the American Presbyterian School, Beirut.

A Japanese pastor, Mr. Saki, has been secured as evangelistic worker in connection with the Loving-All Institution at Okayama. He and his family have moved into the apartment over the kindergarten, and Miss Adams (B.) is very happy at having such an able helper.

The Japan Mission has an active Publicity Committee, of which Rev. William P. Woodward, of Sapporo, is chairman. This Committee sends from time to time a "fresh-from-the-field" letter to a list of names of persons specially interested in the work or workers in Japan. The latest letter was dated July 1, and covered the prompt relief work undertaken for Kinosaki—most famous of all Japan's hot springs resorts—after the recent earthquake; and information as to the progress of co-operative work along evangelistic lines between missionaries and Japanese Christians. Other members of

Concluded on page 578

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MISSION NEWS

Concluded from page 577

this Publicity Committee are Misses Annie Howe and Sarah Field, of Kobe; and Messrs. Darley Downs, of Kyoto, Clarence S. Gillett, of Sendai, and Marion E. Hall, of Maebashi.

The executive committee of Central Turkey College are planning the collection and publication of biographical and literary material with the end in view of perpetuating the influence of honored and beloved teachers among a new generation of students which has not known them. The first alumni meeting since 1915 was held in connection with the closing exercises of the Aleppo High Schools. During that ten-year interval eighty alumni and professors had been removed by death.

The problem of medical work in the Mission Station at Davao, P. I., is being solved, for the present, by a coöperative arrangement with the Davao Chamber of Commerce. An American physician from the University of Pennsylvania Medical School has been brought to Davao by one of the big hemp companies which guarantees his salary. The mission is allowing him the use of the doctor's house. The mission hospital, which had been closed two months or more, has been reopened. Two trained Filipino nurses have been secured, the dispensary assistant long on the hospital staff has been re-engaged, as well as some other workers. Two members of the Executive Committee operating the hospital are from the Chamber of Commerce, Mr. and Mrs. Julius S. Augur represent the mission interests, and Mrs. De Leon, formerly a hospital nurse and active in church and town, represents the Filipino people. Mr. Augur believes that the hospital may become nearly self-supporting and hopes that a Filipino physician may soon be secured.

The new Y. M. C. A. building in Paotingfu, China, for which Dr. Sherwood Eddy raised the funds a few years ago, planning it as a memorial to his classmate, Horace Tracy Pitkin, a martyr of the Boxer Rebellion, is now nearing completion. A new foreign secretary, Mark H. Wheeler, has arrived to take charge of the work in the new building.

The Dartmouth Christian Association has been raising money for the Paotingfu, China, educational work for three years, in which time the yearly contribution has grown from $300 to $1,750. The Boys' Middle School is in a thriving condition, due partly to Dartmouth's help and partly to the splendid leadership of the Principal, Mr. Yang Chi Toung. The enrollment this year is 240, and although a new dormitory was built last year, rooms have had to be rented outside the grounds, and many who have applied have had to be turned away.

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HOME BASE, W. B. M. I.

Concluded from page 573

urks themselves, of winning their friendship and onfidence, and of their neighborly response to this ractical demonstration of Christianity. What the urks think of the missionaries, as expressed by ome of their journalists, was set forth by Miss dith Cold, another heroine of the wartime years. iss Lillian Brauer and Miss Jessie Martin of dana spoke of social service in that Turkish city. iss Helen Crockett and Miss Mabel E. Long of ne Samokov schools in Bulgaria presented the eeds and the opportunities of these institutions, hich are setting a standard for Christian educaion and character in another corner of the Near ast.

Glimpses of educational work in China were ffered by Miss Frances K. Bement, Shaowu; Miss lizabeth Waddell, Ingtai; Miss Louise Meebold, ienning; and Miss Laura B. Cross, Peking. Speial recognition was made of Mrs. Dwight L. Goddard, president of the Michigan Branch and first issionary at the Ingtai School for Girls, in whose onor the women of Michigan have just completed he Frances E. Goddard building for women's work nd kindergarten in the village of Ingtai. The eeds of our women's hospitals in China were realled by Dr. Lois Pendleton of Tehchow and Miss Ielen Dizney, nurse, of Taiku. Miss Eleanor Burett of Kobe College was the sole representative ho spoke for India. The work at Hermosillo, Mexico, as described by Mrs. Helen Street Ranney of the . B. M. P., who has recently visited the Congreational stations in Mexico.

The closing address was delivered by Dr. Albert . Palmer of Oak Park, Ill., chairman of the Comittee on Race Relations of the Federal Council of hurches. It was a brilliant review of the services f missions to the cause of international friendship, hich drew an added authority from Dr. Palmer's ng experience in the Philippines and his travels roughout the Orient.

Among the resolutions endorsed during the meetng was one recommending wider use of the *Missionary Herald* among the women of the Interior, nd urging the state officers to promote the magaine. An invitation to hold the next Annual Meetng at Oak Park, Ill., was accepted by the delegates. he dates will be November 2 to 4, 1926.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

LL THE YEAR ROUND WITH THE "HERALD"

Our contributions to the *Herald* are found under ifferent heads. We have appeared in the World indow, and there have been illustrated articles. uch of our material goes into Personalia, Mission ews, and the Chronicle; and So Our Missionaries rite is the natural department for many of our tters. Soon we shall be found in Methods and rograms, for such splendid suggestions as Mrs. aylord of Southern California contributed to our Annual Meeting will be welcomed by those who prepare those pages. Only by reading from cover to cover will the work of our Board be found; and one cannot understand our part without the background which a knowledge of the whole field supplies.

WHAT A THANK-OFFERING IS DOING

Our Board sent its Thank-Offering one year to Lintsing for some special need, and Dr. Cooke decided to use it for the training of a worthy candidate for evangelistic work; she has felt anxious to send out some one for follow-up work with the patients who have gone to their homes with no one to establish their newly found faith. This young woman has completed three years of High School work at Tehchow, and before she can go on with the training of the Bible School, she must have a year's experience in evangelistic work. This she will get at Lintsing under their own evangelist.

OUR STUDY CLASSES

We are finding Mexico a very near neighbor these days. The Consulate in San Francisco has been most kind in furnishing material, and when one begins to look for points of contact, it is surprising how much can be found at our doors. Southern California is not the only region with a Mexican background; and the celebration of the Diamond Jubilee for California has made this a psychological time for interesting people in Latin America.

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THE LITTLE RASCALS OF SHOLAPUR

By Elizabeth Cairns

Concluded from page 566

ments because they are far removed from temptation, and if they should want to run away there wouldn't be much inducement, because they would only get lost in the forest. We went in Mr. Starte's Ford, and we had to go on roads that took us through miles of forest and jungle. We usually got an early morning start, and it was beautiful at that time of day. We saw ever so many lovely birds, and many a time we came upon a group of big gray monkeys holding family counsels right in the middle of the road, and they would wildly scamper up a tree at our approach. To my great disappointment, we didn't see a tiger, a panther, or a snake! It is pictures of such things that the magic word "India" conjures up in the minds of people at home, and I am afraid that those who think of India in those terms would be sadly disappointed if they came out here.

But about the exhibition and conference. It was a great sight to see the work that these people who have generations of crime behind them are being trained to do. Needlework by the women; carpentry, furniture-making, stone and metal work and agriculture by the men; and handwork by the boys and girls in the schools. Some of the "Crims" themselves came of their own accord to look on and they were as proud as could be of their accomplishments. Each year a silver shield is given to the settlement that ranks highest in the marks given for the best exhibits, and there is a healthy spirit of competition between the several settlements. For the past four years Bijapur has won it by a wide margin. This year Bijapur got it again, but only by a close shave, and we were proud to have Sholapur the loser by only ten points.

What thrilled me most was to have Brahmins, Indian Christians, government officials, and missionaries sitting together in conference discussing the best methods and plans for helping these criminals to be an asset instead of a liability to society. The fact that Brahmins, the highest of the high, are willing not only to sit in conference with Christians but are also taking an active interest in a people belonging to a lower caste than theirs, seems to me proof positive that India is on the march.

The Governor of this Presidency is coming to Sholapur in about two weeks, and everybody is busy now making plans for him. A terrific program is laid out, but when it was presented to him for inspection, his criticism was that not enough time had been allowed him for the settlements. Aren't we important!

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THE CHRONICLE

MR. ACKERMAN OF THE BUSINESS OFFICE

After nearly forty years' service the purchasing and shipping de-rtment of the Board, Herbert N. ckerman died on September 24. lthough not in the best of health, had been at his desk up to the ose of the day before he passed vay. Mr. Ackerman's parents had anned for him to enter the min-try. This failing, he was led to ve his life to serving those who ork in distant lands. Daily, and metimes far into the night, the re of missionaries was upon him. oxes arrived in mission compounds he had done his best that they ould contain material that those ho served in foreign fields might more comfortable and more ficient.

He did not neglect other tasks. arly a church member, he served deacon and Sunday school super-tendent in West Medford Church. e was deacon *emeritus* of Mystic hurch, Medford, when he died. A ember of the School Committee, resident of the Historical Society, upporter of the cause of temper-nce, he gave time and strength to s town. Yet his special devotion as to the care of those who build foreign fields, and who shall say at the prayers of his parents were ot answered?

A. W. A.

OTHER DEATHS

September 9. In New York, Annie , wife of Dr. Wilfred M. Post, for-erly of the Western Turkey Mission.

September 28. In Peking, North hina, Rev. Chauncey Goodrich, D.D., TT.D., in his ninetieth year. He ad completed sixty years' service a missionary of the American oard. (See page 562.)

October 15. In Toronto, Canada, pernicious anæmia, Miss Mar-aret W. Melville, age 58 years. or nearly thirty years a missionary the Canada Woman's Board in frica, Miss Melville had served, rst, at Chisamba, and from 1916 1924, at Dondi, in the West frica Mission.

BIRTHS

September 17. In Otaru, Japan, Mr. and Mrs. Frank Cary, a aughter, Mary Alice.

November 1. In Madura, to Dr. nd Mrs. Edward W. Wilder, a son, harles Edward.

ARRIVALS IN THIS COUNTRY

October 11. In Boston, Miss Anna L. Millard, of Bombay, India.

October 14. In New York, Mrs. Katherine S. Maxwell, of Durban, Natal, South Africa.

October 21. In San Francisco, Miss Florence L. Fox, of Cagayan, Mindanao, P. I.

Concluded on page 583

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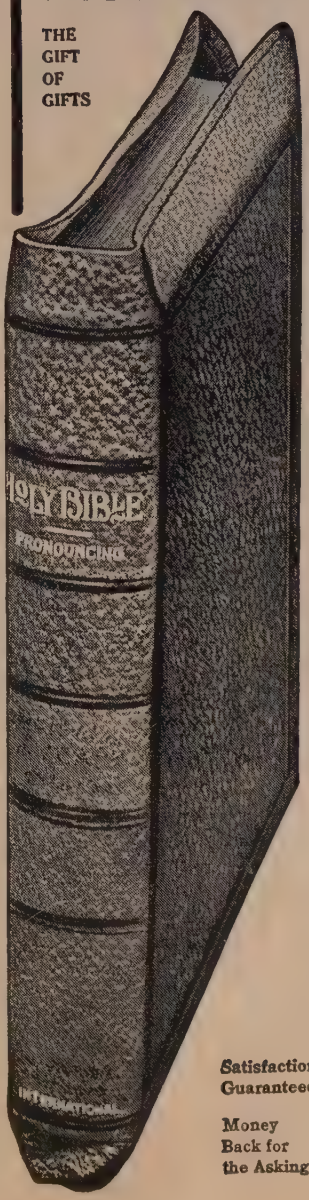

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and of Ar'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'ri-a
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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METHODS AND PROGRAMS

Concluded from page 575

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The three men who looked like kings rose to their feet and went out of the stable. As they passed through the door they did not see a boy standing there. He was hidden in the shadows. As soon as the three men had passed by, he, too, came to the manger. He looked at the sleeping babe and at the gifts for him.

"I have no gift," he said to Mary.

"Give him your love," said Mary. "He will need it."

"He may have that," answered the boy. "That seems like very little."

"It will be of more use to him than all the gold and frankincense and myrrh in all of the world," said Mary.

And the boy put his hand in hers and leaned up against her, and together they watched the sleeping child.

THE MAN WHO DIED FOR THE PHILIPPINES

Concluded from page 559

said, "I have a sort of foreboding that some sunshiny morning like this I shall be here facing a firing squad."

He does not face the squad, for the commanding officer refuses him that, as contrary to the rules, but promises that he shall not be shot in the head. The attending physician feels his pulse—it is perfectly normal. Then, as Rizal turns his back, he twists his hand beneath his shoulder to show the soldiers where to aim. One tense moment—the volley comes. With a supreme effort of the will he swings about and falls face forward so that he may receive the "shots of grace" like a soldier, not like a traitor.

The circumstances of Rizal's death were so dramatically touching, his ideals were so high, his innocence so manifest, that the Filipinos were at once horrified and inspired, as by a second crucifixion. A new nation was conceived at the death of the three priests in 1872 on Bagumbayan field; the nation was born on that same field with the death of Rizal, December 30, 1896.

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THE CHRONICLE

Concluded from page 581

ARRIVALS ON THE FIELD

August 27. In Tientsin, North China, Mr. and Mrs. James H. McCann, returning to the mission.

August 28. In Tientsin, North China, Miss Constance Buell (B.), returning to the mission.

August 28. In Peking, China, Miss Ruth E. Van Kirk (I.), returning to the mission.

August 31. In Constantinople, Miss Helen A. Wells (I.), joining the Turkey Mission.

September 1. In Taiku, Shansi, China, Miss Gladys M. Williams (I.), returning to the mission.

September 2. In Constantinople, Miss Marion A. Nosser (B.), joining the Turkey Mission.

September 8. In Kobe, Japan, Miss Isabelle McCausland (I.), returning to Kobe College; Misses Eleanor Wilson (B.), Mabel I. Durland (I.), Evelyn M. Boyd (I.), Eva A. Mooar (B.), and Grace Reeves (B.), joining the mission.

September 16. In Lintsing, North China, Alice E. Murphy (I.), joining the mission.

September 18. In Nanking, China, Miss Leona L. Burr (I.), returning to the Shaowu Mission.

September 26. In Constantinople, Mr. Frank C. Ferguson, joining the Turkey Mission.

October 1. In Constantinople, Mrs. Charles E. Clark, Mrs. Wilson F. Dodd, Miss Adelaide S. Dwight (B.), and Miss Stella N. Loughridge (I.), returning to the Turkey Mission.

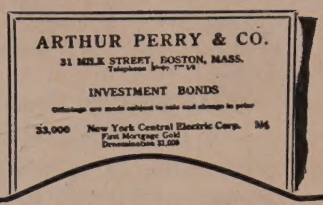
October 1. In Fenchow, China, Miss Gertrude E. Kellogg (I.), returning to the mission.

October 6. In Kobe, Japan, Miss Edith Curtis (B.), returning to the mission.

October 15. In Smyrna, Miss Margaret Hinman (B.), under five-year appointment to the American Collegiate Institute.

October —. In Vaddukoddai, Ceylon, Rev. Stephen P. Hieb, joining the Ceylon Mission.

November 7. In Ahmednagar, India, Miss Margaret S. Welles (B.), returning to the Marathi Mission.



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